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# ORIGIN OF MASONIC CONSPIRACY;

“Work and Labor of the Craft;”

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THEIR METHODS OF WORKING.

By Rev. JOHN LEVINGTON

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Put on the whole armor of God that ye may be able to stand against the wiles [the original is *methods*] of the devil. Eph. vi: 2.

Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret. Eph. v: 11, 12.

Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word? Answer; I will so do by the help of the Lord. Methodist Episcopal Discipline, page 139.

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## INTRODUCTION.

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In my former work on Masonry, entitled "The Masonic Conspiracy," I have shown what Masonry claims to be, and what it is. It claims to be supremely good, while in fact it is supremely bad, both in teaching and in practice. In that work I prosecuted my explorations of the temple, from the initiatory degree, *down, down, down*, till I reached below the sixtieth degree, where I seemed to be so near the pit, that I had no desire to go any further.

In this work I expose the origin of the conspiracy, giving the names of the original planners, together with the date. By incontrovertible evidence I have swept away all their claims to antiquity, showing that as a system, what is called Masonry, did not exist, even in miniature, sooner than 1717. Nor dare the Masonic historians claim an existence for their system, sooner than about the year 1720; and their record of its existence even at that period, is shown to be fraudulent and contradictory.

The conspirators talk largely about "the work and labor of the craft," and well they may, for they are great workers; being under oaths enforced by death penalties, *to obey all calls and summons to labor, whether thrown, handed, or sent*. But all their work is done

under cover of darkness; what they do in the light is not properly Masonic work, but is simply designed to deceive. I have, therefore, dwelt upon this part of the subject, fully exposing what is *properly* "the work and labor of the craft;" showing that it simply consists in combined, systematic, secret, underhanded, and continuous effort, by every possible means, however bad, "treason and murder not excepted," to deprive every honest man of his rights; slander and crush him if he dares to object; and defend and deliver all who are in the combination, defiant of the laws of God and of their country. Nor do they aim at anything less than the overthrow of all authority and government outside their system, whether civil or ecclesiastical, and substitute therefor the antichristian and diabolical rule of Masonic Knights, Princes, and Kings.

And this suggests the fact, that the heraldic insignia of Masonry, especially in the higher degrees, are facsimiles or imitations of those of Great Britain and Ireland, as I find them exhibited in a work entitled "Heraldry in Miniature," London, 1801. Here are all the symbols of honor and dignity, as worn by "peers, peeresses, and bishops of England, Scotland, and Ireland; with the baronets of Great Britain; and the insignia of the different orders of Knighthood in the three kingdoms;" together with some of the symbols of royalty. Now, whoever will examine these exceedingly varied and numerous symbols, and the names thereof, and take a glance at the Masonic jewels, collars, crosses, crosiers, crowns, crossed swords,



crossed keys, stars, chaplets, figures of various animals, together with the gorgeous robes, &c., &c., especially as seen in the "Chapter," the "Encampment," and the "Celestial Lodges." Whoever will do so, I say, will see at once whence those Masonic dignitaries obtained their ideas, and what it is to which they aspire. Really, when I think of those ornamented creatures in their dark conclave, in "their distant and mystical cave," I am led to think of the devil and his angels, who, it would seem, still aspire to dignity and honor, and with a consistency similar to that of Masonic aspirants.

Being convinced of the importance of exposing the *methods* adopted by the conspirators to accomplish their purposes, I have, I think, given a somewhat thorough exposure of them; giving here also, numerous and indisputable facts. This part of my work is the result of much observation and investigation, and not a little painful experience, as my exhibit will show.

When the work and design of the conspirators, and their *methods* of working, are thoroughly known, it will be impossible for them to carry on their various dark and wicked schemes without being discovered. And, observe, short of this knowledge it is not possible for honest men to defend themselves, the church, and the state against the destructive workings of those Masonic conspirators. Hence, they dread nothing so much as *exposure*. A thorough exposure of their *principles*, their *works*, and their *methods of working*,

must prove fatal to their entire system, unless they can destroy every good man and every good principle under heaven; and even that would prove their own destruction. And right well the conspirators know this. It is simply to prevent exposure that they bind by such terrible oaths and penalties, and employ such deep satanic art. Now, so sure as *concealment* is essential to the success of the conspirators, just so sure, *exposure* is essential to the success of their opponents. Such an exposure I have given in the following pages; detecting the conspirators in the very act, and exposing them and their works to the gaze and just indignation of all honest men. And wherever this exposure is made, the honest and the dishonest are separated and distinguished almost as quickly and clearly as when Moses exclaimed, "Who is on the LORD's side?" And just here a difficulty arises. Very many have friends and relatives among the Masons, and are slow to believe our report, or even to admit our facts. We sympathize with such. But the exposure must be made; aye, and there must be a separation too, so far as not to partake of other men's sins. The reader can easily refer to numerous scriptures which bear upon this point. See Deut. VIII. If the teachings of this chapter were applied, what would become of Salt Lake City? And what would become of Masonic preachers, who evidently seek "to turn you away from the LORD your God," to the idolatrous system of Masonry? See also, Second Cor. VI: 14—18, and Eph. v: 11—12.

To show at a glance the importance of exposing

Masonry and its *works* and *methods* to the gaze of honest people, I give the following incident. Conversing with a certain gentleman who had purchased "Masonic Conspiracy," reference was made to the use that the conspirators made of the human head or skull, which makes an important part of the "furniture," of the "lodge;" upon which he exclaimed, "Ha, now I understand it: I never could see what Mr. —— wanted with that head." Then the following facts were narrated: Some time ago, certain boys were strolling on the banks of the river St. Clair, not far from Marine City, when they noticed what appeared to be a little buoy floating a little way from the bank of the river. Of course the boys made their way to it, and seizing it they found it was attached to something in the bottom of the river. But they took hold and pulled till they brought up a little box, which they carried in triumph to the land. You may guess the consternation produced when they opened the box and found a human head in it! Of course the little fellows made known the fact, and there was a stir. The facts elicited were these, as given to me by several persons with whom I have conversed, and whose names I can give if necessary. Mr. ——, a high Mason, applied to a certain doctor, also a Mason, to "cleanse" a human head for him. The doctor did not accept of the job, but told Mr. —— to sink it in a box in the river, and the stream would cleanse it. Hence it was deposited in the river as above. Sometime before this, the body of a sailor floated ashore near this place, and no friend claiming it, it was properly buried in a

neighboring burying-ground. Mr. ———, I am told, acknowledged that this head was taken from said body, and in justification offered the fact that no friend claimed the body of the unfortunate sailor; and, moreover, I am told, there was a wound on the forehead, and a front tooth wanting, when the body was buried; and these marks distinguished the head found in the box. When the report of these facts extended to St. Clair, the doctor above named, I am told, was heard to say, "The fool, I told him what to do with it, but why did he not sink it where it would not be discovered?" It was alleged, I am told, that the skull was wanted "for scientific purposes." Masons are very scientific men! The whole affair was soon covered up by the secret brothers, and nothing more was noticed regarding the matter till revived in the way here specified: no doubt the skull is now doing Masonic service in their "distant and mystical cave;" and very likely some Methodist preachers have taken "the five oblations" out of that same skull; and others may yet do so, for the Knight Templar's degree is a prize that is eagerly sought. But the point I wish to make just here, is this: the secret brothers would not *now* be able to cover up, as they did *then*, such barbarous doings. Why? Simply because the people in these parts are now better instructed on the subject of Masonry. Let it now be known that a human head is barbarously severed from a lately-buried body, stolen from the grave, and that by a Mason, and the secret brotherhood will find that they can not cover up the matter and silence honest people

by talking about the scientific use that they propose to make of it. The fact is, when Masonry is *known*, its "work and labor" can not be carried on, any more than the work of a burglar can be carried on in open day, and under the eye of the public. Expose Masonry and you kill it!

While writing the following pages some important documents belonging to the Morgan times were put into my hands, particularly "Whittlesey's Report to the United States Antimasonic Convention, held at Philadelphia, September 11, 1830," and "Hallett's Report, adopted by the National Anti-masonic Convention, held at Baltimore, September, 1831." I consider those documents invaluable; hence for the purposes specified, I have quoted from them very freely. Had such documents continued to be circulated, Masonry never could have risen. But the conspirators gathered them up and destroyed them, till "another king arose who knew not Joseph."

A word to Methodists, especially those who say, "Preach the gospel, mind your own business, and let other people alone." To all such reasoners I beg to say, take up your book of discipline, and turn to page 193, and read the following:

"*The Bishop.* Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?"

"*Answer.* I will, the Lord being my helper."

Such is one of the ordination vows of an elder.

Now, my good Methodist brothers and sisters, when you have informed yourselves with regard to Masonry, as I have done, which you may do by reading this and my previous work, or by reading Bernard, Finney, Sterns and the Christian Cynosure; if you shall then say that Masonic teachings do not come under the head of "erroneous and strange doctrines," I will then dispose of you as God once disposed of Ephraim—"Let him alone." And if you admit that Masonic teachings do come under the head of "erroneous and strange doctrines," then you must admit that I am *minding my business*, when I try, according to my ordination vow, to banish and drive them away. And I think you must admit, that if instead of trying to drive them away I should embrace them, and bind myself by dreadful oaths and penalties to hold and propagate them, and at the same time endeavor to lead my flock to do the same, and that while retaining my profession and position as a Methodist minister, I say I think you must admit that if I should pursue such a course, I must be "very far gone from original righteousness." In short, if you will read your Bible and your Discipline with a little more care, you will admit that I am simply doing what it is my bounden duty to do. Nay, more, if you will thus read, you will, if you are honest, heartily unite with us in this truly Christian and patriotic work.

With honest people nothing is so unaccountable, nothing so difficult to be believed, as that certain Ma-

sons, professing Christians, ministers, &c., could be guilty of what is expressed and implied in Masonic oaths and obligations, or of acts of falsehood and other immoralities which have actually been proved against Masons, many of whom have been of very respectable standing in society. This phenomenon demands at least a passing notice. We ourselves have long been puzzled by it, and have found it extremely difficult to bring ourselves to believe what was sufficiently obvious, and what we tried hard to disbelieve, but could not. But the following scripture teachings offer a solution of the difficulty, and one which is now entirely satisfactory to us:

The Scriptures teach that fallen man is *blind, deaf, asleep, dead*, till enlightened and quickened by the Holy Spirit; that man may be, and often is, "past feeling," his "conscience seared as with a hot iron." They also teach that the Spirit, who alone can enlighten and quicken, may by certain acts, be so *grieved* and *vexed*, and his life-giving influences so *quenched*, that he will take his departure, and leave such obstinate and daring sinners to the *hardness* of their hearts; and, finally, that when thus left, they "drink iniquity like water"—"sporting themselves with their own deceivings;"—"Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees



whose fruit withereth, without fruit, twice dead, plucked up by the roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness forever."

Such are a few of the many scriptures which bear directly and unmistakably upon this point. Now, when men who have professed religion, and, like those mentioned by Jude, still make that profession, and still meet with God's people ; men who have taken upon themselves all the vows of the Christian ministry ; and yet take one Masonic degree after another, accompanied by numerous horrible oaths which are enforced by horrible death penalties, and by which they sell and bind themselves to the system FOREVER, which system rejects the very name of the only Savior : confirming the whole by drinking one oblation after another out of a human skull, and professing to wash away their sins in their own blood, drawn from both their arms ; when, I say, men do all this, and much more which many professing Christians certainly do, we simply ask, have they not done sufficient to *grieve*, *vex*, and *quench* the Holy Spirit, and cause him to leave them to the hardness of their hearts ? Finally, does not all this account for the awful and otherwise inexplicable phenomenon referred to ? Reject the solution, and you are at once on Masonic ground, namely, that man can *know*, *feel* and *do* right, independent of the atonement and the Holy Spirit ! Moreover, in attempting to judge in such cases, men who have moral feeling, a tender Christian conscience, inadvertently fall into the mistake of assuming that

because *they* could not thus act, neither could *those*: forgetting that the moral characters and stand-points of *they* and *those* are very different. Moreover, it should be remembered that many, very many Masons do not believe the Bible, and therefore do not fear its threatenings, any more than they believe its moral teachings.

Now, whether we have or have not solved the difficulty under consideration, we beg that it may be remembered that the facts in the case remain the same. Masonry is all we have represented it to be, and men high in position, in church and state, are Masons, high Masons, laden with horrible oaths and obligations; oaths and obligations which bind them to what is thoroughly antichristian, thoroughly bad!

Once more. Many Masons acknowledge that the system is now corrupt, many bad men having found their way into it, thus intimating that it was once pure. But we assert that it is, and always was, *essentially* bad, bad *per se*. Its rejection of Jesus Christ and the Holy Spirit, alone, fully justifies this assertion. Others, again, would have us believe that it was once useful, but that it is now no longer needed. To this we simply reply, the works of darkness, the works of the devil, never were needed, never were useful, unless to accomplish bad ends. Away with such apologies for a system that is essentially antichristian and purely diabolical both in teaching and practice, "murder and treason not excepted." Many are shamefully deceived before entering the Masonic den, and all are deceived more or less, but those who *continue* to take the degrees and

advocate the system, are palpably guilty, and are without excuse.

What Masons do not like, they dispose of by declaring "It is lies;" and in this way make an impression upon the minds of many. The work here offered can not be disposed of in this way; for I have quoted their own and other writings, and have given an overwhelming accumulation of facts, which *can not* be disposed of in this way.

APRIL, 1870.

JOHN LEVINGTON.

## CHAPTER I.

Meaning of the word Mason—Sketch of architectural history—Formation and history of Stone-mason Societies—Origin of "Speculative Freemasonry," shown from the most authentic historic records, and corroborated by Masonic writings—The fraud exposed, and the date of Masonic organization given.



ASON; Masonry. Although these and kindred words are well understood, yet, as a *technical* or *mystical* meaning is now given to them, it seems necessary to point out their proper meaning, and thus expose modern perversions, and thereby prevent, in some measure, the mischief resulting from such perversion.

"The word Mason is derived directly from the French *macon*, which signifies indifferently a bricklayer or mason." \* \* \* "But by far the most probable derivation is that of the French *maison*, a house; thus *maisonner* is to build

houses, and the *macon*, the man who builds them." (Encyclopædia Britannica.) In Rees' Cyclopædia we have the same derivation. Both of these authorities give other derivations, but as it is acknowledged that *we* derive the word as here specified, and as the word is thus understood, when legitimately applied, it is entirely unnecessary to do more than add the single remark, that it is always wrong to give to a word in common use a meaning different from that which it is universally understood to have. Those who take such liberties are justly liable to suspicion, and perhaps never free from *evil design* in doing so. Certain it is, that much evil may be done in this way, and done with impunity. For instance, the term *loyalty* may be used when *treason* is understood by those who use it, and by those only. In like manner, the word *protect* may be used with great advantage by those who intend to *destroy*, and understand that to be the meaning of the word as *they* use it, while all who are the objects of their murderous design understand it in its proper sense, and become an easy prey in consequence. For a similar purpose *friendship* may be understood

to mean *hatred; benevolence, fraud; morality, a violation of all law;* and the word *Bible* may be understood to mean the *Alcoran*, while the word *God* may be understood to mean *the wind*, or even the *devil* himself. And, moreover, some men may appear to be entirely orthodox while they talk fluently about the soul, the spirit, and hell, when they simply mean the blood, the breath, the grave. And I run no risk when I say that they know little of the facts of human history, who do not know that this deceptive and destructive method has been and still is adopted by bad men. And, we may add, such persons are seriously defective in knowledge with regard to that fraudulent system called Masonry, for in no other system is this kind of fraud practiced more extensively, artfully, and successfully, unless one might except Jesuitism; but even this is doubtful, for Masonry not only copies, but probably exceeds Jesuitism. Certain it is that its ostensible meaning or object is rarely its true one.

But the secret brothers claim to be "Free-masons, "free and accepted Masons;" and their system is "Freemasonry," "speculative

Freemasonry," and I know not how many other words they prefix and affix to the words Mason and Masonry. But all this sort of quibbling only makes the matter worse, for unless they really are Masons, and practice Masonry in the proper sense of these terms, we must charge them not only with perverting language by attaching a wrong meaning to words, but also with practicing deception by professing to be what they are not; and that they are not what the word Mason properly imports, is quite certain. Now, when such men assume the name, put on the apron, and parade the tools, which only belong to operative Masons, while they neither know nor do the work of such operatives, they not only practice deception, but act a part supremely ridiculous. And when they assert that this deceptive and ridiculous practice has continued since the days of Solomon, and even since the days of Adam the first, and that patriarchs, prophets, and apostles all engaged in it, and that God Almighty is the author of it, and furthermore, that it qualifies men for, and raises them to, heaven—when, I say, they do all this, as they certainly do, they insult the intel-



ligence of all beings,—human, angelic, and divine—assert a monstrous falsehood, and justly merit to themselves supreme contempt and the severest rebuke.

But let us notice more carefully this thing called “Freemasonry,” and its claim to antiquity.

The knowledge of architecture, together with all other branches of knowledge, and our race itself, journeyed from the East toward the West. Revealed religion, the knowledge of architecture, and, indeed, all other branches of genuine knowledge “came down from above from the Father of lights.” The grand outlines of architectural knowledge were probably first revealed to David, and practically developed by his son Solomon. Waiving the mention of other branches of knowledge just now, we observe, that as these three branches of knowledge—those of *religion*, *government*, and *architecture*—had a common origin and a peculiar affinity, so they traveled together from East to West. Religion built its temples to Deity, and government built its legislative halls and palaces for the governing powers. These branches of knowledge, like all others, have

been corrupted and misapplied, and have had their waxing and waning according as they have been used or abused. But even when corrupted and misapplied, we can still see them journeying together westward. Nor is it difficult to follow them down to the period when that modern thing called "Speculative Freemasonry" added its worse than heathenish perversions and daring falsehood to all the preceding. The following quotation from *The Encyclopædia Britannica* will, we think, assist in leading us to the period just referred to:

"The desire for pomp and ceremony displayed at an early period by the Roman Catholic priests in the exercise of their religion, introduced a corresponding desire for splendid monasteries and magnificent cathedrals. In order to encourage the profession of architecture, the pontiffs of Rome, and the other potentates of Europe, conferred on the fraternity of Freemasons the most important privileges, and allowed them to be governed by laws, customs, and ceremonies peculiar to themselves. The association was composed of men of all nations, of Italian, Greek, French, German, and Flemish artists, who were denominated

Freemasons, and who, traveling from one country to another, erected those elegant churches which men still admire. The government of this association was remarkably regular. Its members lived in a camp of huts reared beside the building in [erecting] which they were employed. A surveyor or master presided over and directed the whole. Every tenth man was called a warden, and overlooked those who were under his charge; and such artificers as were not members of this fraternity were prohibited from engaging in those buildings which Freemasons alone had a title to rear. (Wren's *Parentalia*, pages 306, 307; Henry's *History of Great Britain*, vol. VIII., page 273.) In 1140 wherever the Roman Catholic religion was taught, the meetings of Freemasons were sanctioned and patronized."

The reader will see, of course, that in the above combinations of operative stone-masons, what is now called "Speculative Freemasonry," had no existence. Those men simply claimed to be what they were—*Masons*, and prided themselves, as they justly might, in their architectural skill. And as they traveled at pleas-

ure from place to place, and from country to country, and had special privileges granted them for the reasons above specified, and had their own rules and regulations, as combinations of operatives still have, they called themselves Freemasons by way of distinction and in view of their architectural skill and the peculiar advantages resulting therefrom. Their numerous and humble dwellings around the noble structure which they were erecting, they called their "camp;" and he who presided over and directed the whole was called *master*, while an officer of more limited authority was called warden or guardian, and an association more limited and otherwise distinguished from the entire encampment they called a "chapter." These and other terms have been adopted by the so-called Masons of the present day, and such terms are about all they have in common with those honest artisans whose name they have adopted. It was not by wicked oaths, senseless and profane ceremonies, together with silly trappings, administered and assumed in secret conclave in the course of an evening; that those men became Masons, but by acquiring and putting into practice that knowledge

which alone entitled them to their name and privileges. In fact, such ignorant creatures as are now called Masons, would not have been allowed either a name or a place in the camp of those intelligent artisans who called themselves Masons, and who built those noble structures, some of which still stand as monuments of their architectural skill and persevering industry. Indeed, it was to prevent the intrusion and imposition of such unskilled persons that they first entered into the combination, and placed themselves under the regulations referred to. Such were the men with whom the pretended Masons of the present day claim to identify themselves; and to complete the sham, and make themselves supremely ridiculous they attempt to imitate stone-masons by putting on fantastic regalia, including a patch of ornamented sheep-skin over the abdomen; and when they have taken hold of a little wooden mallet, in imitation of a stone-hammer, together with an equally poor substitute for a trowel, they go forth declaring that they are Masons in direct and uninterrupted succession from Solomon and Hiram Abiff; and identifying themselves with the

intelligent stone-masons mentioned above, they talk about their master masons, their wardens, their chapters, their encampments, their temples, their royal arches, key-stones, cubical stones, rough ashlers, and I know not how much more of the same kind of stuff, though they are about as destitute of the knowledge of architecture as they are of "the knowledge of salvation by the remission of sins." Now, when you add to all this, all their other pretensions, their horrid oaths and obligations, their abominable ceremonies, their unparalleled presumption, their blasphemous titles, their rejection of Jesus Christ and everything vital in the Christian system, you have an instance of folly, recklessness, and wickedness probably never exceeded, or even equalled.

But, we return to the stone-masons which these pretenders attempt to mimic. As time rolled on, the number of intelligent stone-masons became numerous, and as the combined societies of that craft attempted to exclude from the work all who were not in the combination, however intelligent, however competent to do the work, such societies were found to be oppressive and very injurious; so much

so that the authorities who had formerly favored them, found it necessary to suppress them, which they frequently did. In support of this, if support is necessary, we again quote from *The Encyclopædia Britannica*: "There being now no scarcity of architects, the very reason which prompted the church to protect the fraternity ceased to exist, they therefore withdrew from them that patronage which they had spontaneously proffered, and denied them even the liberty of holding their secret assemblies." It is only necessary to remark in passing, that as our "Speculative Freemasons" attempt to identify themselves with those stone-masons, their writers and lecturers are in the habit of referring to the above and similar acts of the authorities as instances of the cruel persecutions to which their brethren of former times were subjected. Now, whether the acts referred to were or were not oppressive, we aver that all this sort of talk on the part of modern Freemasons is simply fraud and falsehood; for they have no more connection with those stone-masons by assuming some of their titles and dress than the devil has with an angel of light by a simi-



lar assumption. And although the interference of the authorities, both ecclesiastical and civil, with those combinations of stone masons might be, and doubtless was, sometimes uncalled for and oppressive, the fact is obvious that such combinations are dangerous and frequently very injurious, though at first they may simply intend to ward off the evil which they afterward practice.

Consulting Rees' Cyclopædia, I find the historic facts there recorded to be in exact harmony with those given above. And although W. Preston, a noted Masonic writer, is quoted at great length in this cyclopædia, I have failed to find anything even in his statements that contradicts the other historic records. Indeed, his leading statements quadrate very well with those of Dr. Henry and others given in this excellent cyclopædia, save that he all along, like other Masonic writers, assumes that the stone-masons of the times referred to were one with, and taught as do, the Speculative Freemasons of the present day; but in favor of this no proof is offered, while unmistakable facts clearly contradict the assumption. It is a fact, that even in Preston's

account as here given of those combinations none can be found but such as were confessedly stone-masons, till the beginning of the seventeenth century, then we find the change made; then, and not till then, do we find mystic Freemasonry introduced so as to take the place of the ancient society of stone-masons, though essentially differing from it, but still retaining as much as was thought necessary to cover the fraud; and it is precisely in this way that this same old conspiracy corrupts and supplants other societies—such as temperance societies, and even the Christian church itself; and in this way it will, if not prevented, corrupt and supplant civil governments also; and it is actually doing so, but with such subtilty that none but the careful observer is duly aware of it; yea, with such subtilty that multitudes who actually help it to do so, design nothing of the kind—design just the contrary.

The following additional extracts from Rees' Cyclopædia, Art. Company, will still more clearly show the origin of what is called "Speculative Freemasonry."

"The several professions and trades exercised in the city of London being incorporated

into distinct fraternities, governed by their particular laws, a tabular view of them may not be unacceptable. The abstract of their incorporations, of particular privileges, is taken from the records of the Tower, &c., and from the Firma—Burgi of Madox, the king's historiographer, the account of their charities from those eminent historians—Stow and Strype—and the fines\* of the liverymen on admission, are taken from the returns of the clerk of the parliament, and the scrutiny-books made after the several polls for the magistrates and representatives of the city. The companies are here placed according to their precedence, beginning with the twelve principal ones, of one or other of which the lord mayors have generally made themselves free at their election, if they were not free before; for they are not only the oldest, but the richest, many of them having had the honor of kings and princes to be their members, and the apartments of their halls being fit to entertain a monarch.”

Here follows the table, in which are specified the companies, their halls, livery, fines,

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\*Now called fees.

charitable gifts paid yearly, privileges &c. The first twelve specified, and which are said to have been the principal, are Mercers, Grocers, Drapers, Fishmongers, Goldsmiths, Skinners, Merchant Tailors, Haberdashers, Salters, Ironmongers, Vintners, and Clothworkers. The company of Masons is No. 30, and their hall in Basinghall-street. It was incorporated under Charles II., 1677. Some of these companies had no charter by royal grant; hence, we are told "Carmen have no hall, nor charter, nor livery, but are a fellowship by act of common council, with the title of Free Carmen of the city of London, and have a master, two wardens, and forty-one assistants, under the direction of the lord mayor and aldermen." In like manner, the company of Masons were called "Freemasons," and had their "master" and "wardens," which titles and offices were common in all the companies of the different trades; hence, our mystic Masons have their halls, their masters, their wardens, &c. And they must needs have their livery, too, an indispensable part of which is the little patch, or apron, of sheep-skin. Nor would we for a moment quarrel with them about these silly

trifles if they did not tell so many lies about them. It will be seen that twenty-nine companies come before the Masons in point of importance, and among them butchers, who had their hall in the appropriate place called Pudding-lane, and had their charter under James I., 1615; and they of course were "free butchers;" and the curriers, who also took the precedence of the Masons, were equally "free," being chartered under James I., 1605. In short, there were ninety-one companies in all, of which the following summing up is given in the said cyclopædia: "From the foregoing list it appears on the whole that there are ninety-one companies, forty-eight halls, and that the number of liverymen, according to the most exact account that could be procured in 1779, was 8,954, but this number is variable. The sums of money yearly distributed in charity by only twenty-three of the companies amount to more than £23,655; and if but £40 each be given annually by the remaining forty-eight companies, the whole will much exceed £26,375 per annum."

From the above statement it will be seen that our mystic Masons are much better finan-

ciers, though much less charitable, than the company of stone-masons of whom they are the degenerate offspring. By excluding from their mystic and fraudulent community all who are likely to need financial help, they *gather much and give little*. It will be seen, too, that while they boast so much of having kings and princes for their patrons, many other companies of tradesmen shared in this honor long before they did, and much more largely. It is evident, too, that our mystic Masons are the only company claiming to have prophets, apostles, and heathens for their patrons. The other companies, too, give us the date of their original charter, but this company of mystic Masons claim that their origin is buried in darkness. "The origin of our fraternity is covered with darkness, and its history is, to a great extent, obscure." (See Mackey's Lexicon, Art. Freemasonry.) Yes, and the secret brothers, the conspirators, are determined still to keep the whole affair "covered with darkness," and we are equally determined to dissipate the darkness, and expose the conspiracy and its multiplied and multiplying darkness to the clear light of heaven. To this end we give

the following from the same Preston as quoted in said clyclopædia :

“During the reign of Queen Anne Masonry made no considerable progress. Sir Christopher’s age and infirmities drew off his attention from the duties of his office, the annual festivals were entirely neglected, and the number of Masons considerably diminished. It was therefore determined that the privileges of Masonry should not be confined to operative Masons, but that the people of all professions should be admitted to participate in them, provided they were regularly approved and initiated into the order.”

Here the reader will see that the very terms of modern Freemasonry are *first* introduced, as well as the absurd idea that the privileges of stone-masons should be equally enjoyed by those who were *not stone-masons!* It is also assumed that Sir Christopher Wren was a Mason in the modern sense of that word, which is evidently untrue.

Again, “Thus the society once more rose into esteem, and on the accession of George I. the Masons, now deprived of Sir Christopher Wren, resolved to unite again under a grand-

master, and revive the annual festivals. With this view, the members of the only four lodges at that time existing in London met at the Apple-tree Tavern, in Charles-street, Covent Garden, and, having voted the oldest master-mason then present into the chair, constituted themselves a grand lodge *pro tempore*. It was now resolved to renew the quarterly communications among the brethren; and at an annual meeting held on the 24th of June the same year, Mr. Anthony Sayer was elected grand-master, invested by the oldest master-mason there present, installed by the master of the oldest lodge, and had due homage paid him by the fraternity." Still assuming that the associations of stone-masons in Sir Christopher Wren's time were Masons in the modern sense of that term, this same Preston, as quoted in *Rees' Cyclopædia*, admits that Masonry was all but extinct, though Sir Christopher Wren was at its head! And it is admitted, too, that this great architect, Sir Christopher, had nothing to do with the new organization now formed in Apple-tree Tavern; but the "oldest master-mason then present," we are told, was "voted into the chair," and in this way they "con-



stituted themselves a grand lodge *pro tempore*." And "Mr. Anthony Sayer was elected grand-master, invested by the oldest master-mason there present, installed by the master of the oldest lodge, and had due homage paid him by the fraternity." All this is truly *Masonic*, and clearly in modern phrase and style. But the date of this new organization is not here given, and this, too, is truly *Masonic*. The last date previously given is 1702, at which time, we are told, "Sir Christopher Wren continued at the head of the fraternity." After telling us of this *dateless* organization—dateless so far as Preston's record is concerned—he goes on to say that "it was now resolved to renew the quarterly communications among the brethren, and at an annual meeting on the 24th of June the same year, Mr Anthony Sayer was elected grand-master," &c.; but in what year this great event took place, deponent saith not; and no marvel, for he claims that the origin of his order is coeval with that of our race. For the same reason it is that he here substitutes the word *renew* for the word *origin*, or *beginning*, as do the *craft* generally when dealing with this subject. But the attentive reader

will easily see the fraud, even when reading the above and similar Masonic productions.

After giving many dateless events as having followed the above, and doing so in the same modern phrase and style, our crafty author gives us the following:

“In 1720 the fraternity sustained an irreparable loss by the burning of several valuable manuscripts concerning the lodges, regulations, charges, secrets, &c. (particularly one written by Mr. Nicholas Stone, the warden under Inigo Jones). This was done by some scrupulous brethren, who were alarmed at the publication of the Masonic constitutions. At a quarterly communication it was this year agreed that for the future the new grand-master shall be named and proposed to the grand lodge some time before the feast, and if approved and present, he shall be saluted as grand-master, and when he is installed, shall have the sole power of appointing his deputy and wardens, according to ancient custom.”

This, too, is truly Masonic, and is well worthy of the secret brothers of the Masonic conspiracy. It will be seen, however, that this professed loss of “secrets,” “constitutions,”

&c., "by the burning of manuscripts," "by some scrupulous brethren," is quite as silly and false as is the story of Hiram Abiff, and the loss of the master's word by the pretended murder of that fictitious character. It is pretended, too, that those who burnt the manuscripts to prevent the publication of Masonic "secrets" were *over-scrupulous*! If so, why did the mystic brothers murder Morgan for publishing Masonic secrets? And why do they still bind themselves by horrible oaths not to do that thing? and why do they still punish by death in its most horrible forms for doing that thing? I say, why all this, if to hesitate to publish the "secrets," "charges," "regulations," and "constitutions" was, as is here stated, a mere instance of the *over-scrupulous*? This, doubtless, will remind the reader of the old saying, "A liar should have a good memory." But the fact is, "the craft," with all their *craft*, can not hide the fraud and wickedness that are apparent throughout their whole system. But it is entirely unnecessary to dwell on such Joe-Smith fabrications, for they have falsehood and contradiction on their surface, and are at variance with the facts of

authentic history. Enough has been adduced to show that it was just here, in that same old Apple-tree Tavern, in the year 1717, that "symbolic Freemasonry" was substituted for the old organization of stone-masons; yes, right then and there the Masonic conspiracy was concocted; and to prevent detection, as far as possible, they burnt all old papers, only retaining old terms and symbols to which they gave such mystic significations as seemed to suit their purpose. Hence, from this time Masonic writings abound with dates of Masonic events, while before this time no such dates can be found in any of their writings. Events and dates connected with other societies, both in heathendom and Christendom, both ancient and modern, they do give abundantly; but it is easy to see that such events and dates had nothing to do with what is now called Masonry. Observe, the first date which mystic Masonry gives us is 1720, and the first act recorded is a palpable fraud—the burnings specified above!

## CHAPTER II.

Methods of the conspirators—Testimony of Abbe Barruel—  
Christopher Wren—Rosicrucianism—Masonic *methods*, &c,



OW, mark, for it deserves special notice, the *method* which the conspirators adopted in the old Apple-tree Tavern, in Charles-street, Covent Garden, London, is that which they still practice. Their method was then, and is now, to carry on their conspiracy under any name or pretense but the true one! They will carry it on under the name and profession of Masonry, Christianity, temperance, templars, sons, Rechabites, Odd Fellows, the golden circle, ku-klux, or any other calculated to deceive and suit their purpose. But whatever may be the name or pretense, the thing was and is a conspiracy against Christ, and against all righteous government, both civil and religious, and, consequently, against all

good men; in a word, against all systems, principles, and persons opposed to *the conspiracy*.

Just here it may be well to notice the method by which Masons attempt to prove that their system is very ancient. They adopt certain terms, symbols, principles, teachings, and practices, from evil systems of former times, such as the secrecy connected with the heathen oracles, and, then pointing to the oneness of those systems with their own, they triumphantly conclude that their order existed in those remote times and places. And if by "order" they mean designing and crafty impostors, together with their idolatrous and superstitious practice and teaching, we readily admit the conclusion. But still the fact remains the same, the Masonic conspiracy as a system was organized at the time here specified. As further illustrative of this method, we give the following quotation from the title page of Mackey's Lexicon :

"I will reveal to those to whom it is lawful,  
But close the door against the uninitiated."

This is taken from what are called the *Orpheic hymns*, which the heathen sang in praise of

their mythological deities. Thus it is that the Masons appeal to heathen practice in justification of their own, and also to make it appear that their system is very ancient. Now, although they may truthfully enough identify their idolatrous and fraudulent practice with that of the heathen, and vie with the Adelphi oracle in uttering falsehood, still it seems strange that they should do so in a Christian country, and that openly without fear or shame; and it is stranger still that professed ministers of the gospel should identify themselves with, and indorse the whole; yet so it is. Nor is it possible to form the shadow of an excuse for their persistent efforts to persuade all who are green enough to be persuaded, that they are in possession of important knowledge only known to themselves, such knowledge as is even essential to a right understanding of the scriptures; for they know, yes, they know, that inside their temple five cents worth of useful knowledge can not be found, unless such as may be and is found outside, and very little of that. Secrets they have, such as their treasonable designs and workings, which they are careful to keep in the dark simply because

they are too bad to be known by honest men; and their horrible oaths and penalties are simply designed and really necessary to deter honest men from making them known after they have obtained a knowledge of them, as also to protect bad men from the just punishment due to their evil deeds which they commit from time to time, and commit *because they know that their secret brothers are under oath to protect them*. These are the reasons why Masonic oaths and penalties are so terrible, and by which alone the system is preserved from exposure and ruin—inevitable ruin wherever law and justice are still in force. And *wherever* and *whenever* these shall cease to be in force, there and then look for a repetition of the doings of the French revolutionary times!

The testimony of the Abbe Barruel, as quoted in Rees' Cyclopædia, now before me, deserves a place just here. I give it because I find it to be a forcible epitome of Masonry as published by Bernard and others, and entirely in harmony with that epitome of Masonry given by Masons themselves in the degree of the Knights Adept of the Eagle or Sun, which degree is called The Key of Masonry,



because it develops the design of the entire system; and I find it to be entirely in harmony with more than sixty degrees which I myself have examined. Moreover, Barruel being a Frenchman, a Mason, and a man of ability, I recognize him as a very competent judge, for it is quite evident that at least the higher degrees of Masonry were framed principally by leading French infidels, with whose principles and doings the Abbe was well acquainted. From what he had heard of the profound and important secrets which Masons claimed to have in their possession, Barruel, like many others, resolved to obtain a knowledge of them, and to this end offered himself as a candidate for the honors and privileges offered. Accordingly, he entered the lodge, and received the first three degrees the first time he entered. Anxiously expecting the wonderful secrets and knowledge which he so intensely desired, he passed through the usual ceremonies, listened to the lectures, and took the oaths; when lo! the Master delivered to him the great secret in the following words: “My dear brother, the secret of Masonry consists in these words, *equality and liberty; all men are equal and*

*free; all men are brethren.*' The Master did not utter another syllable, and every body embraced the new *brother equal and free*. The lodge broke up and we gayly adjourned to a Masonic repast." Speaking of the words addressed to him by the Master, he says, "The reader may easily conceive that they have not escaped my memory, as I had expected them with so much impatience!" They are numerous, very numerous, who can sympathize with Barruel in the disappointment and chagrin which he felt on finding that he had *sold himself for naught!*

The Abbe divides Masons into three classes, namely, the *Hermitic*, the *Cabalistic*, and the *Eclectic*. He says, "The Hermitic Masonry, or Scotch degrees, have adopted pantheism, or the true Spinozism. With those who belong to this class, 'every thing is God, and God is everything!' This is their grand mystery, engraved in one word, Jehovah, on the stone brought from the Holy Land, by the Knights Templars. The Cabalistic Masonry was founded in the Prussian lodges of the Rosicrucians, at least before their union with the Illuminees, and it was adopted, we are told, by certain

lodges of Rosicrucians in France, a few years before the revolution, and particularly at Bourdeaux." Not to trouble the reader with the cabalistic terms furnished by our author, with their Masonic meaning, and quoted in the Cyclopædia above named, let it suffice to say that the word Jehovah as used by the Cabalistic Masons, means the god "*Siamoro*," and the god "*Sisamoro*," that is, to be brief, any thing and every thing, but the God of the Bible. "The Eclectic Masons, after having passed through the different degrees of Masonry, attach themselves to no particular system, either political or religious, but adopt from them all whatever may best suit their political or religious views. Those who belong to a sort of Eclectic Masonry lately established in Germany, assert that all are independent, and have a right to make their own laws." \* \* \* "The sentiment introduced into all the Eclectic lodges is that of hating Christ and his religion, and detesting all sovereignty and legislative power, except that of the people." That is, the people who are united on the above principles. So far Barruel. See much more of the same kind in Rees' Cyclopædia, Art. Ma-

sonry; where you will find the following: "The Abbe ascribes the French revolution, and the subsequent convulsions on the continent of Europe, to the principles and operations of Freemasons." Nor will the careful student of history question the correctness of this charge.

If the reader should suppose that Barruel's views of Masonry are too strong, I only beg him to study the higher degrees, particularly that entitled "the Key of Masonry," and he will be convinced, I have no doubt, that Barruel has simply stated the sober truth. It was by studying Masonry as exposed by Bernard and others, that I became convinced, before I ever saw Rees' Cyclopædia, that Masonry was a conspiracy against Jesus Christ and all righteous government, and was thus led to adopt as the title of my book, that which is its title, namely, The Masonic Conspiracy. And as to its being governed by its own laws, and by those only, as far as in its power, that is apparent throughout the system. Hence Masonry has its "jurisprudence," as well as its Lexicons, Monitors, Rituals &c., &c. Nor does it recognize the Julian, Jewish, or

Christian method of reckoning time ; it prefers the Masonic period as being before and superior to any or all of them ; and if you will allow it, it will put its Masonic dates upon your national and Christian temples ; and when it has done so the conspirators will go away laughing at your ignorance and folly, and well they may.

Of course Masonic writers denounce and villify Barruel, as they do Morgan, and that for precisely the same reason.

We return to Masonic writers to notice still farther their absurd pretensions and contradictory claims. For instance, they not only claim that Sir Christopher Wren was a Mason in their sense of the word, though it is obvious from their own writings that he was not ; but they are so loose in their statements that they actually represent Sir Christopher as being "grand-master" of their system before that system had an existence, and before their first grand lodge was formed, even according to their own showing. The truth is, Masonic titles and honors were utterly beneath that great architect, nor did he ever hear a syllable about that humbug now called Masonry. He

was the foremost of English architects, and the very genius of the architectural skill of his times. He was deputy surveyor of the king's buildings; and in 1698 William III. made him surveyor general of the public works, and these are the periods during which mystic Masonry claims him as its grand master; that is, long before it had an existence according to their own showing. The fact is, it slanders that great man, just as it slanders patriarchs, prophets, apostles, Solomon, and others; and, finally, it slanders the Almighty Being himself by claiming him as its patron; nor is the claim any better founded in the former instances than it is in the latter. The truth is, for some time before and after the period when the papers are said to have been burnt, the work of construction was going on, and materials were selected from former systems of imposture and superstition, including Jesuitism and Rosicrucianism. The latter having made a stir for some time before, had a considerable share in the work, but its claims to the philosopher's stone, together with other absurdities, made it so disreputable even in that superstitious age that its name was suppressed, and

that of stone-mason association adopted, together with various *things* and *terms* connected therewith; and to these they gave various significations suited to their purpose, nor did they make known such signification of their terms and symbols till the party was so bound that he might be supposed to be trusted, and then only by DEGREES till he was so *perplexed*, *entangled*, *bound*, and *perverted* that there seemed to be neither *disposition* nor *possibility* to escape. Then he was plainly told that "*he must shake off the yoke of infant prejudice concerning the mysteries of the reigning religion.*" Then he was plainly addressed thus: "*Behold, my dear brother, what you must fight against and destroy before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer—a serpent which WE detest as an idol that is adored by the idiot and vulgar under the name of RELIGION.*" (Key of Masonry.)

Such was the *cover* under which they carried on the *fraud* and *conspiracy*, and such was the *process* by which they led the unsuspecting from *Christianity* to *infidelity*, and thence to downright *atheism* : from *degree* to *degree*, one

or more at a time, and at longer or shorter intervals, according as the *pervert* seemed prepared to proceed, till, finally, they led him to what they called "the center of truth," but what in reality is the abandonment of truth, or, in scripture language, DESTRUCTION. Nor can it be too often repeated, that the same fraud and conspiracy is still carried on by the same *process*, and under the same or a similar *cover*; for the conductors of this conspiracy are ready to adopt any name or profession that is most likely to *take* and *deceive*. But whatever may be the *name* of the organization; whatever may be the *ostensible* object—temperance or patriotism—however varied may be the *process*, still the real design is *a conspiracy against Christ and Christian government, and the end thereof is* DESTRUCTION. If you are still inclined to Christianity your predilections will be so far respected that you will, if you will submit to the process, be made a "Knight of the Christian Mark and Guard of the Conclave," and "Knight of the Red Cross;" yea, and "Knight of the Holy Sepulchre." If you are a Jew, you will be gratified by being constituted "Knight of the Brazen Serpent;" yea,



and "Prince of Jerusalem." If you are an infidel; very well, you will be abundantly satisfied with any or all of these honors; for you very well know that they do not imply or mean religion of any kind. If your predictions are highly political, all right; you can be constituted Knight of the American Eagle; and if you are still inclined to Rosierucianism, full of whims about alchemy and the philosopher's stone, very good; no trouble at all in your case; you can be constituted Knight of the Rosy Cross, if you will only take the oaths, and thus become a full-blooded Rosierucian. Or, in short, you can have any other peculiarity gratified, provided always that you take upon you all the oaths and obligations; and these bind you to all the laws and usages of "our order," past, present, and to be. And this implies—when it does not express—a renunciation of Christ, Christianity, and all Christian governments; or, in other words, these oaths and obligations recognize Masonic laws and Masonic authorities *alone*, unless as a matter of policy under pressure of circumstances. And, as a further accommodation, you can be prepared for all this in any of the

side chambers, such as the Odd Fellows lodge, that of the Good Templars, Temple of Honor, or any other, by whatever name known. And being thus qualified, your claim to office and all other privileges comes in before that of any other man; and if for your crimes vengeance is about to overtake you, or "when engaged in any difficulty," your oath-bound brothers will "espouse your cause so far as to extricate you from the same, if in their power, whether you be right or wrong." And as to your "secrets," your *companions* will keep them "inviolable, murder and treason not excepted." Hence, the advantages of being "a companion" in this conspiracy are evidently very great, at least so they will be considered by those who have no regard for law or justice. It will be seen that I have only changed the form of the pronoun in the above quotations. (See Royal Arch Mason's oath.)

As Rosicrucianism was evidently swallowed up in the Masonic conspiracy, and as Masonic writers deny the fact, it may be well to offer additional proof of the fact just here, and to this end we will first give another extract from The New Royal Encyclopædia:

“Rosicrucianism, or brothers of the Rosy Cross—a name assumed by a sect or cabal of hermitical philosophers who appeared, or at least were first taken notice of, in Germany in the beginning of the sixteenth century. They pretended to be masters of all sciences, and to have many important secrets, particularly that of the philosopher’s stone. Robert Fludd, an English physician; Jacob Behmen, and Michael Mayer, were at the head of these fanatics. Their society is frequently denoted by the abbreviations F. R. C.”

It is only necessary to remark in passing, that the “brothers of the Rosy Cross” were not greater pretenders to science and secrets than are their followers—the men of the apron, nor are the pretensions of the latter any better founded than were those of the former. But being ashamed of the Rosicrucians, Masonic writers deny any connection with them. Yet Mackey says, when speaking of the Orders of Knighthood, “The oldest order of Masonic Knighthood is said by a writer in the Freemason’s Quarterly Review to be the Rosy Cross of Scotland.” But still we are told, “This is not the same degree as the Rose Croix


of the ancient and accepted rite." Perhaps not, for that was purely *Rosicrucian*, and this was taken from that; and to hide appearance this order of knighthood has been called "Knights of the Eagle, and Sovereign Princes of the Rose Cross De Heredom." But the French still retain the name unaltered, *Le Chevalier Rose Croix*, they not being ashamed or afraid to acknowledge the connection; for in France infidelity and Rosicrucianism are honorable. The presiding officer in this lodge is called *Most Wise*. But Mackey further says, "The Rosicrucians do not derive their name, like the Rose Croix Masons, from the Rose and Cross; for they have nothing to do with the rose, but from the Latin *ros*, dew, and *crux*, the cross." My dear sir, their order was called Brothers of the Rosy, or Rose Cross, not brothers of the dew cross, and the Masonic order is called *Knights* of the Rose Cross—that is all the difference. And as to whence either you or they derived the name, we are entirely indifferent. Moreover, it would be folly to attempt to criticise all the quibbles and mystic nonsense of Rosicrucians and Masons. You also tell us, properly enough, that "their

association was well organized, being divided like the society of Jesuits into bodies, having each its particular chief, with a general chief at the head of all. Their system of initiation was divided into nine degrees." \* \* \* \*  
"Out of this society was formed, in 1777, an association calling itself The Brothers of the Golden Rosy Cross, whose system was divided only into three degrees." \* \* \* "A second schism from the Rosicrucians was the society of the Initiated Brothers of Asia, which was organized in 1780." Thank you, Mr. Mackey; all this goes to show most clearly how closely Masonry has copied after Jesuits and Rosicrucians; and as "the Brothers of the Golden Rosy Cross," and the "Initiated Brothers of Asia," sprang from the Rosicrucians, so the "Golden Circle," "Ku Klux," &c., have sprung from Masonry. Finally, you tell us that "in 1785 it attracted the attention of the police, and two years later received a fatal blow in the revelation of all its secrets by one Rolling, a treacherous member of the association." Just so; and Masonry has attracted similar attention, and is becoming more and more attractive in this way. And treacherous brothers have

often revealed its secrets, and in consequence a heavy blow, if not a fatal one, was given in Morgan times, and heavy blows are still being given to it in the same way; and if it does not attract the attention of the police, as did the Rosicrucian orders, it is because so many of the police and other officials are Masons. But the time is coming when every good man will strike it with all his might, and continue to do so till *the fatal blow shall be given*. Meantime, we take pleasure in striking it as heavy blows as our little strength is capable of; and, strange to say, Mackey's writings greatly assist us in this good work.

## CHAPTER III.

Knight-errantry in general, and Masonic Knights in particular. A thorough expose of the principles and doings of secret orders.



S this organized conspiracy confers the honor of Knighthood upon its principal actors, and Methodist ministers largely participate in that honor; and as some of our readers may not know the nature and origin of that wonderful thing called Knighthood, a little information with regard to it may not be out of place just here; especially as Masonic Knights have become so numerous, and are still rapidly multiplying: and if further reason be necessary, it may be found in the wonderful display of Knight-errantry lately witnessed in the good city of Philadelphia. Those wonderful beings have sprung up as unexpectedly as the tares mentioned in the Gospel, and on the occasion referred to, they

burst upon the vision of the astonished Philadelphians like a meteoric shower, coming, not from heaven, but from dark Masonic temples.

The following is taken from *The New Royal Cyclopædia, and Dictionary of Arts and Sciences*, from which we have already quoted: "Knight-errant, a pretender to chivalry, much talked of in olden times; being a kind of heroes who traveled the world in search of adventures, redressing wrongs, rescuing damsels, and taking all occasions of signalizing their prowess. Of this kind of Knights was Don Quixote, the hero of a celebrated romance, known by that name. This romantic bravery of the old Knights was heretofore the chimera of the Spaniards." There now, gentle reader, you know all about that wonderful thing called Knight-errantry. And if you so admire the thing that you desire to have a Knight for your pastor, just make that desire known, and it will surely be gratified, for clerical Knights have got to be very numerous. And if you are a Methodist, you are almost sure to have two Knights in the pulpit every time the presiding elder comes round, for those officials are almost all Knights.



The word "Templar" being affixed to one of the Masonic orders of Knights, it may be well to throw some light upon that word also, especially as temperance lodges have lately been constituted "Templar lodges," by order of the Sir Knights ; and this becomes the more necessary, perhaps, in view of the fact that this honor is now freely extended to the ladies, together with a variety of others which are obscurely suggested by very big words being prefixed and affixed to the word Templar. And, by the way, it seems highly befitting that the Knights Templar should share their title with the ladies, seeing their great work is to "rescue damsels," and "defend helpless females" in general. So says the Cyclopædia above named, and so say the weighty obligations laid upon the Knight Templar at his initiation, when with great gallantry he wields his sword and swears that he will do so ; and to this and other obligations he binds himself by taking what is called "the fifth," "the sealed obligation," that is, he drinks five libations out of "the upper part of a human skull." The following is what the Cyclopædia says of the Templars. "Templars, a reli-

gious order instituted about the year 1118. Many crimes and enormities being alleged against them, they were prosecuted in France, Italy, and Spain; and at last the pope by his bull of the 22nd May 1312, pronounced the extinction of the order of Templars, and united their estate to the order of St. John of Jerusalem."

The reader will please bear in mind that Masonic conspirators adopt from former systems of fraud and folly as much as suits their purpose; and placing all under the head of "Speculative Freemasonry," they claim identity with such systems, and pointing to that identity they assert that all those systems were *Masonic*, and that their various combinations were so many Masonic lodges, as they understand the phrase. It is in this way that they attempt to prove their claims to antiquity. And with this understanding of the matter we admit the claim. Nay, more, we admit that in this way they may very easily prove that the *pit* itself is a Masonic lodge, and that the old conspirators who occupy it, are so many brother Masons. This is the key which we formerly gave to open and expose

Masonic claims to antiquity; and to teach the reader how to use it, we apply it as we proceed. And it will be borne in mind that it was precisely in this way that the Savior admitted the claims of those conspirators to whom he said, "Ye are of your father the devil."

With this key in our possession, we add the following account of the Templars, or Knights Templars, as given by Hurd in his History of Religions in that part entitled, Religious Orders in the Church of Rome:

"The Templars, or Knights Templars, were once of great esteem in Europe, and by their rules they were partly religious and partly military. The following is the historical account of their institution: In the year 1113 some religious gentlemen put themselves under the government of the patriarch of Jerusalem, renounced all connection with landed property, and lived in the same manner as regular canons. At first they were very few in number, and, having no church, nor place to reside in, King Baldwin gave them an apartment adjoining his palace, with the use of a church dedicated to our Savior. At the same time

they received several other emoluments, and they bound themselves by oath to spend the greatest part of their time in guarding the roads leading to Jerusalem, and protecting innocent travelers. Their number soon increased, and they were erected into a corporate body or order by Pope Honorius II. in the year 1127. In the year 1147 a new reform took place in the order, and Pope Eugenius III. ordered them to wear red crosses upon their cloaks as a mark of distinction, and in a short time their numbers and revenues increased so fast that in many respects they were much richer than some of the sovereign princes of Europe, which circumstance proved fatal to them. This order of knights after having done many fine acts against the infidels, and having acquired great riches all over Europe, gave themselves up to all manner of extravagances, and committed crimes too shocking to be mentioned. For these crimes two of them were apprehended, and, being put to the rack, accused the whole order as being equally guilty with themselves. This happened in France in 1307, and Philip, king of that country, having written to the pope, it was agreed that the

order should be suppressed; accordingly all their estates in France were siezed on, and the whole order banished out of the kingdom."

\* \* \* "The witnesses, who were some of their own order, swore that when the knights entered into this order they renounced Christ, and spit upon the cross by way of contempt."

\* \* \* \* "Lastly, they worshiped a wooden head, and committed several other crimes, which in a work of this nature we do not choose to mention." For the same reason we have omitted several horrid crimes charged against them, and specified by our author; nor do we take upon us to say how far they were or were not guilty of the crimes laid to their charge. That was a dark and barbarous age. Suffice it to say, that from the Knights Templars of those barbarous times "Speculative Freemasons" have manufactured several orders of knights, such as those of the "Rosy Cross," the "Red Cross," and the "Knights Templars," and, like their ancient brethren, they wear the cross while they reject him who died upon the cross. But when Masonic conspirators of the present day assert that the Knights Templar were "symbolic Masons,"

“Speculative Freemasons,” they tell a falsehood, and slander them as they do many others. They have adopted some things from them, as they have from the ancient stonemasons, the heathen oracles, &c. That is all. It may be well, too, to observe that it was Pope Honorius II. that constituted the Knights Templar a corporate body, while Pope Eugenius III. afterward ordered them to wear the red cross. Finally, the pope suppressed the order, and gave their estates to the order of St. John of Jerusalem, so that the whole was a popish affair from first to last; and it is with poor grace that our mystic Masons have orders of knights representing both the Templars and the order of St. John of Jerusalem, seeing the latter swallowed the estates of the former! The fact is, popery is a grand system of secretism, of which Jesuitism is the *soul*, and the pope, the cardinals, the inquisitorial fathers, the bishops, and the lower orders of priests work the system, just as the different orders of Masonic authorities work Masonry. Hence, popery looks upon Masonry as its great competitor, and is somewhat apprehensive lest it should become its rival. So

closely has Masonry copied after popish secretism, superstition, symbolism, fraud, tyranny, persecution, and idolatry, that popery would, I have no doubt, gladly accept of Masons and Masonry without an alteration, if they would only work in conjunction with the other secret orders of Rome in subjection to the pope. And Roman Catholics in Ireland did take hold of Masonry to a large extent toward the close of the last and the beginning of the present century, but as infidelity worked Masonry in opposition to popery, as well as in opposition to Christianity, popery had to oppose Masonry as a rival to its own secret orders. I say secret orders, for all the orders in the Roman Catholic Church are worked on the principle of secretism; but Jesuitism is the soul of them all, the great master in the art of secretism; and Masonry is its greatest competitor, and would, like other secret orders, be its coadjutor, its best coadjutor, if it would only work with it under the pope. But this is not the design of the great arch conspirator—the devil; for it is much more to his purpose that Masonry should do his work in the Protestant world, while Jesuitism is doing it in the popish world,

The fact is, Christianity is the only system under the whole heaven that is out and out *fair, open, frank, ingenuous, candid*; in a word, the only system that is out and out *anti-secret*. Jesus was the first, and, I may add, the last great teacher and founder of a system who said, and said truly, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing." Hence, secretism has always been the great enemy of Jesus and his gospel, and, consequently, the great enemy of mankind and of all good. The devil commenced this great bad work under the cover of a serpent, and he has worked under the cover of the *serpent secretism* ever since. Hence, from then till now every system of imposture, every anti-Christian system, whether *heathen, Mahometan, popish, Mormon, or Masonic* has been introduced and worked *secretly, fraudulently*. But nothing can be said on this subject equal to the following utterances from the lips of Jesus himself: "And this is the condemnation, that light is come into the world; and men loved darkness rather than light, because their deeds



were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, that his deeds may be made manifest that they are wrought in God." There is sublimity in the furious dash and instant destruction of the waves upon the mountain rocks along the ocean shore; but the attempt of *secretism* to lash its angry foam against this rock of eternal truth, is supremely ridiculous. It is forever settled in heaven that the *evil-doer loves darkness and hates light*; and equally settled, that *he that DOETH the truth cometh to the light*. Let waves exhaust their fury upon the rocks of the ocean shore, but let not bad men attempt to justify their secretism in opposition to this declaration of Him who is the Creator, the Savior, and the Judge.

It deserves special notice, we think, that the two great secret societies of the present day, Jesuitism and Masonry, were organized just in time to meet and oppose the two great revivals of the sixteenth and eighteenth centuries. Jesuitism was founded by Ignatius Logala, under sanction of the pope in 1538,

and has been the secret and most successful opposer of Protestantism and Protestant governments from then till now. The Masonic order of secretism was founded just in time to oppose the revival of the eighteenth century, and by its secret Jesuitical art has been doing its bad work with fearful success, and doing it where Jesuitism as an organization could not do it; nor do I believe that there is another system in the Protestant world to-day that is doing an equal amount of mischief. It has secretly worked its way into every department; it is sapping the foundations of church and state, and corrupting the very sources of moral life. For everything vital in the Christian system it has offered a substitute, and that substitute has been accepted to a fearful extent. With one hand it offers the bribe, and with the other it crushes to death him who will not accept of it. By the latter method it slays its thousands, or awes them into silence; while by the former method it draws its tens of thousands after it. In these ways it has swallowed up the Christian ministry to an incredible extent. In these ways it has either taken or silenced the batteries on the ramparts of

the Christian church to such an extent that for a long time it has carried on its work without opposition, the ministry, the churches, and the press not daring to oppose in any way. In these ways it has not only silenced the batteries on the ramparts of the Methodist Episcopal Church, but it has seized upon and taken her officers to an extent that is simply incredible, and that from the bishops down to the stewards and class-leaders; and by those cowardly and treacherous officers the rank and file have been carried over to the enemy to an extent that is as alarming and incredible as it is humiliating and unprecedented. With the bribe in one hand and the sword in the other it has either drawn or awed them into subjection. In this way it has led captive professional, political, and leading men generally, both in church and state, from presidents and bishops down to the lowest and meanest office-seeker and office-holder. And business men and mechanics are drawn and awed in the same way; and mighty efforts are now being made to organize such secret societies as will reach farmers in particular, and women generally. In short, the secret workings of Masonry are

now so numerous and powerful that it is generally, yea, almost universally, believed that neither office nor business can be obtained nor retained but by Masonic influence; and to obtain that influence you must divest yourself of your manhood, deny the God that bought you, indorse infidelity and heathenism, and identify yourself with infidels, thieves, robbers, murderers, and villains generally.

With regard to myself bribes and threats, and much more than threats, have been employed abundantly. I have felt the crushing hand of Masonry for many years. But all hope of succeeding by bribe seems to have been abandoned, and persecution and threat, crushing and killing, are now evidently relied upon as the last and only resort, especially since the appearance of my work on Masonry.

Recently a certain Mason, Mr. G., of F., said to Mr. J. T., "Levington has undertaken a bigger work than he is aware of, and if he persists in it he will be ground to powder." Another was heard to say, "I should not wonder if they would make away with him." But those gentlemen were evidently imprudent brothers, and have actually revealed some of

the secrets of Masonry, which they were bound by oaths to conceal. And Mr. G. evidently discovered his mistake when Mr. T. said, "I want no further proof; that threat clearly shows me what Masonry is," for he tried to qualify, but Mr. T. said, "It is no use, I understand you perfectly." At another time a certain gentleman, who is not a Mason, said, "I want the book, and will have it;" but on being requested to have it now, he said, "No, I would not have it known that I bought it; it might injure my business." But time would fail to specify all the instances of this kind. The fact is, this secret and murderous power seeks to control and keep in awe all classes from the pulpit to the press, from the president to the farmer; for the last-named gentleman who was so much afraid is a farmer. In short, it is perfectly evident that this secret power, which threatens to "grind us to powder" for daring to use our pen and tongue legitimately, would, if it could, go the whole length of the Spanish inquisition; and of this the murder of Morgan, the destruction of Miller's press, the threats referred to, together with numerous other and similar acts in times past and

present, are evidences alike painful and unmistakable. Well, I know one man who, regardless of its threats, will assert his manhood, and claim his "inalienable rights," and who will never, no, never, meanly submit to the cruel power and usurped authority of Masonry, God being his helper. Amen. And in this he will "persist," even though he should stand alone. But in this he is not alone, for there are thousands and tens of thousands who have not bowed the knee to Baal, and will not; and the number is increasing, thank God, and will, I have no doubt, continue to increase. But be this as it may, he will defend the faith once delivered to the saints, and oppose the usurpations of Masonic conspirators, God being his helper, even though they should "grind him to powder" in consequence.

## CHAPTER IV.

Mistakes corrected with regard to strong language, style, taste, and what are called a good or a bad spirit.



S there are certain *mistaken*, though *well-meaning* people, who object to *strong language*, and *strong feelings*, as evidence of “a bad spirit,” or, at least, “a bad taste,” “a bad style ;” and as evil men and the advocates of evil systems generally unite with such in urging such objections, and thereby get up sympathy in their favor, and thus escape under cover of a false charity which they and their mistaken sympathisers would have us recognize as evidence of superior piety, good taste, moderation, &c., &c., we deem it necessary to offer a few remarks just here for the purpose of exposing and correcting these mistakes, and of preventing their bad effects. This becomes the more necessary just here, as we have, we readily acknowledge, used strong

terms in our attempt to expose the Masonic conspiracy, and its multiplied and multiplying wickedness; and these terms, we as readily admit, indicate strong feelings. But we deny that such terms and feelings imply either a bad spirit or a bad taste.

A good *taste*, *style*, and *spirit* demand that we both feel and speak in harmony with the subject under discussion, and they demand no more than this. And all feeling and speaking which are at variance with this law imply a bad taste, a bad style; yea, and a bad spirit. Those whose *taste*, *style*, and *spirit* are good will not feel and speak when addressing mourners just as they would when addressing those who are full of ecstatic joy, nor will they feel and speak when addressing designing and impenitent villains—or speaking of them—just as they would when addressing the righteous or the penitent and returning prodigal. Those whose taste, style, and spirit are good will not speak of that old serpent, the devil, just as they would speak of an angel of light. No, the taste, the style, and spirit which confound all such distinctions are anti-Christian; are bad in *fact* and bad in *effect*. The style, taste,



and spirit of Jesus were just as good when he pronounced certain characters a "generation of vipers" as when he pronounced his benedictions upon other characters; just as good when he compared certain characters to wolves, foxes, and serpents as when with ineffable sweetness he invited others to come unto him and find rest unto their souls; and will be equally good when in the final judgment he shall say, "Depart ye cursed," as when he shall say, "Come ye blessed." This practice of confounding the distinction here claimed, is downright *antinomianism*, and is productive of untold evil. And one of those evils, or, perhaps more properly speaking, the sum of all those evils, is that corrupt and corrupting thing called Masonry, which teaches its adherents, yea, binds them by the most horrible oaths and penalties, to "aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong." \* \* \* "Furthermore do I promise and swear, that a companion R. A. Mason's secrets, given me in charge as such, and I knowing them to be

such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted.*" What is this but annihilating all distinction between right and wrong, both as to our feelings and actions? And when I am exposing and rebuking such high-handed villainy, I make no apology for being the subject of strong feelings of hatred, or for attempting to express those feelings in language equally strong. I go farther yet; a holy man who has clear views of the moral turpitude of such oaths and obligations, can no more avoid feelings than he can avoid being hungry and thirsty when deprived of food and drink. Hence not to feel, when dealing with such violations of all righteous law, is sure evidence of defect, mentally or morally, or both; and not to give suitable expression to such feelings, is little less suggestive of such defects.

I go farther still. My hatred of the wrong and my love of the right must be reciprocally proportionable. In other words, my hatred of the wrong must be of equal intensity with my love of the right. If I intensely love the right, I as intensely hate the wrong, and if I have little hatred for the wrong, I have just as

little love for the right. And if it be right to use strong words to express strong love, it is equally right to use strong words to express strong hatred. If it be right to say, "Oh, how I love thy law," it is equally right to say, "Oh, how I hate sin." I hold that the latter is in just as good taste as the former, and when truthful equally expressive of a good spirit. And he who intensely loves God's law must as intensely hate the horrid oaths by which Masons bind themselves to violate that law. Nor do I know any language that will too strongly express the hatred that is due to such truly diabolical oaths as those quoted above. Suppose the R. A. Mason has committed both treason and murder, and the wife of the murdered man, like that of Morgan, is wandering from place to place with her helpless children, homeless and broken-hearted, crying, "Where have they laid him?" and with eyes suffused with tears looking to the authorities for justice; and suppose that those authorities are royal arch villains, and in accordance with the above oath they espouse the cause of the royal arch murderer so far as to extricate him from that difficulty. Now, who does not see that such

royal arch villains justify that murder defiant of law and justice; defiant of Divine and human authority; defiant of their solemn obligations as civil authorities, or as ministers of the gospel, for such were some of them? And who does not see that in so doing they continued to inflict wounds upon the already deeply wounded heart of that helpless widow with her orphan children in her arms? And who does not see that the Royal Arch Masons who occupy our pulpits, and the Royal Arch Masons who occupy our seats of justice, plead at the bar of our country, or occupy the no less responsible place of jurors, are bound to repeat such acts when occasion is offered, or violate their royal arch oaths? Now, talk as you please of style, taste, and spirit, I do not hesitate to brand all this as Wesley did slavery, as "the sum of all villainies." And should my love for truth and justice, for God and man, become sufficiently intense, I will be very likely to brand such oath-bound actors as a "generation of vipers." Nor can the Masons find fault with my style, taste, or spirit even then; for John the Baptist whom they claim as their patron thus branded less wicked char-

acters than oath-bound Masons who adhere to and carry into practice their horrid oaths. And John, the apostle, whom Masons also claim as their patron, and whose style, taste, and spirit are generally admitted to be very good, says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." And this same John says, "He that committeth sin is of the devil." Now, if I should say even this much of Royal Arch and other Masons who bind themselves by oaths to violate and set at defiance the whole of the divine moral code, specifying the highest violations, "murder and treason;" even then my style, taste, and spirit would not on this account be any worse than those of the beloved disciple. And if I can imitate this holy man, both in word and deed, all will be well, Masons themselves being judges. Nor need I be ashamed of my style, taste, or spirit while I do so.

It should be observed, too, that the character of whom John says these severe things, is exactly that of the Royal Arch and other high Masons. That character claimed to "know God," to be "in him," "in the light," &c., &c. Just so the Masons. But that same

character while thus professing, says John, "keepeth not his commandments," "commit-teth sin," denieth Jesus "Christ," "denieth the Father and the Son," and, like Cain, slew his brother, because his own works were evil and his brother's righteous. Just so the Masons; they hate, slay, murder, simply because their own works are evil and their brother's righteous; and like those mentioned by John, they at the same time make the highest professions of piety and all goodness. In proof of this, it is only necessary to refer to their oaths and obligations, especially in the higher degrees, and to their daring attempts to justify the murders which such oaths and obligations bind them to commit. Was not Morgan their brother? Did they not hate and murder him, and that for the reason here specified by the holy Apostle John? And do they not still declare that hatred, and attempt to justify that horrid, cold-blooded and deliberately meditated murder? And do they not deny the God that bought them by excluding Jesus Christ from their lodge, from their vile ceremonies, and from their prayers, and by pro-

fessing to wash away their sins in their own blood? And do they not in some of their degrees, for instance, in that called The Key of Masonry, deny both the Father and the Son, and teach downright atheism? Do they not there denounce *the prevailing religion as a serpent which we hate and must crush?* Do they not there assert that in the eyes of their god, whom they call "the supreme," "nothing is imperfect," and that "the purity of nature procures the holiness of the body?" They certainly do assert and do all this, and thus identify themselves as the characters of whom John says these four things; viz: *The truth is not in them; they are liars; they are murderers; they are of that wicked one, the devil.*

Thus it is that the man whom Masons claim as their patron has portrayed both them and their system to the very life, and in doing this he has used the severest language probably ever uttered by man. After this let no man find fault with me for speaking as I have of the horrid oaths, murders, idolatry, and blasphemy of Masonry. If my language is not sufficiently strong, it is because I have no stronger at my command. Should I simply


object to all secretism ; object to Masonry as being puerile and even ridiculous as to its regalia and ceremonies ; construct long arguments to prove that such a system is not needed ; that it really is not a benevolent system ; that a regular insurance company is as good, and even better ; and should I admit withal that the system was necessary in former times ; that it has done good in many ways, but that its utility is questionable in this enlightened age, and particularly so under a republican form of government ; and should I even go so far as to give it as my belief that the influence of the system is not good upon the whole, and that it had better be abandoned ; and should I even venture to assert that the family, the church, and the state are all-sufficient, I would, no doubt, be pronounced a liberal and courteous writer, possessing a good spirit and manifesting a good taste. But neither my time nor my religion will allow me to trifle in this way. In my judgment such productions would not only do no good, but much injury by giving wrong impressions of the system. Masons would "laugh down" a thousand, yea, ten thousand such productions.



It is always wrong and very injurious to represent as doubtful that which is evident; to represent as a trifle that which is an evil of the first magnitude. Others may do this; I can not. Had such been my views of Masonry I would never have taken up my pen to write on the subject. To represent the devil as being merely a doubtful character; as having among his adherents and advocates many respectable and excellent men, and angels, too, would be monstrous folly and wickedness. And to represent Masonry in this way would be little better. Certainly such representations would not indicate to me either a good style, a good taste, or a good spirit.

## CHAPTER V.

“Whittlesey’s Report” of “the Work and Labor of the Craft” in Morgan times, and remarks thereon, with corroborative evidence. This chapter is of the last importance.

OME documents belonging to the Morgan times having fallen into my hands, I receive them as being providentially supplied; and as such documents are alike scarce and valuable just now, I will here give a few extracts from them, that the reader may see the *working* as well as the *origin* of that thing called Masonry. It will be seen that these extracts, establish the character and working of the system with all the certainty of fact. Nor let it be forgotten that Masonry, as to its great principles, claims to be unchangeable: hence, what Masons were bound to do, and did, forty years ago, the very same they are bound to do now; and that they actually do the same when

required, will not be doubted by those who know the system.

The document from which I take the following extracts is headed,

“MR. WHITTLESEY’S REPORT,

*To the United States Anti-Masonic Convention,*

HELD AT

Philadelphia, September 11, 1830,

ON THE

*Abduction and Murder*

—OF—

WILLIAM MORGAN,

—AND—

On the Conduct and Measures

OF THE

Masonic Fraternity to prevent Conviction, &c.”

After giving a minute account of the abduction and murder of Morgan; of his being carried about one hundred and fifty miles through a thickly settled country; of the extent to which Masonry participated in those dark and murderous deeds, both in Canada and in the United States; together with the names of those who were appointed to carry into effect the bloody decrees of Masonic authorities; as also the names and testimonies of those who were examined upon oath before

the civil courts; the next part of the work assigned to the committee is taken up thus:

“Having thus given a brief history of the abduction of William Morgan, and noticed the trials growing out of that transaction, it now becomes the duty of your committee to furnish a statement of the conduct and measures of members of the Masonic fraternity, to prevent the conviction of those implicated in these gross violations of the laws of the land.” \* \* \* “The inquiries for information in relation to Morgan were answered by taunts, reproaches, and ridicule. At first, the members of the fraternity were bold enough, openly to declare, ‘That if Morgan had been put to death, his fate was no more than he deserved; he had forfeited his life.’” \* \* \* “When intimations were thrown out that an appeal would be made to the laws, more than one Freemason has been heard to say, that the judges were Masons, the sheriffs were Masons, and the jurymen would be Masons, and set at defiance the requirements of justice. The public press, professional and business men, were so awed into silence by the fraternity, that the committee found it difficult to

obtain information even from those who were not Masons." After stating these facts the report goes on to say :

"A single instance may illustrate this species of influence. In the month of October, or November, 1826, Elihu F. Marshall, a Quaker, and the conductor of a paper called the 'Album,' published in the village of Rochester, ventured to say, in an editorial article, that the unlawful abduction of William Morgan ought to be the subject of investigation. The paper with an article of this sort had no sooner appeared, than Edward Doyle, a Knight Templar, and treasurer of the Monroe Encampment, rushed into the office of the 'Album' in a storm of rage, ordered his paper to be discontinued, and his advertisements stopped; and told Marshall if he did not cease publishing articles against the Masonic fraternity, many others would take the same course, but that if he retracted the next week, all might yet be well. Doyle then went to the printing office of a Royal Arch Mason, and boasted 'that he had shut the Quaker's head.' We regret to add that the timid editor quailed under the Masonic threat, and in his next paper

made a partial retraction of his previous article."

The reader will bear in mind that our special object just now is to show how the conspiracy is worked. Lest their dark and diabolical principles and doings should be exposed, they bind their own subjects with horrible oaths and penalties; and as far as threats and the application of their cruel power can do it, they shut the mouths of all others. And so pusillanimous, dastardly, and mean are the men of this present time, that few can be found who are not awed into silence like the Quaker above mentioned; yea, and like him, they deny the plainest truth, betray their country and their Savior, bow to the Masonic conspirators, and help on the conspiracy. Then the Knight Templars laugh among themselves, while some Doyle, or other conspirator, is heard to say, "I have shut his head." The following extract is equally suggestive: "It should not be forgotten either that Corydon Fox, who was heedlessly selected to drive the carriage from Lewiston to Fort Niagara, not being at the time a Mason, was a few days after admitted to a membership in the fraternity

without fee or reward, in hope, doubtless, that his Masonic obligations thus thrust upon him would effectually seal his lips, as to the transactions which he witnessed on that eventful night," the night Morgan was taken from Lewiston to Fort Niagara. Thus, first by fear, in view of the bloody deeds he had witnessed, and then by Masonic oaths, another head was effectually shut.

The report now goes on to show how the juries were selected. And let it not be forgotten that this able committee put forth the most judicious and persevering efforts, at the time, and in the places, where those thrilling events occurred, and then simply reported to the convention in Philadelphia the facts, some of which we are here noting. But hear the report.

"At the time of Morgan's abduction the sheriffs of the different counties of the State of New York had the sole power of selecting and summoning the grand juries for the several courts within the respective counties; and such selection was made a short time previous to the session of each court.\* At the same

\*Did not Masonry make this law?

period, also, the sheriffs of the respective counties of Erie, Niagara, Genesee, Orleans, Livingston, Monroe, and Ontario, which were the theatre of the outrage, were all Masons, and it is believed all of them were of the degree of royal arch." Of course, and so were the principal actors in the abduction and murder of Morgan. Such important matters are always confided to the men who have taken the oath for that very purpose; namely, to "keep his secret, treason and murder not excepted," and to "espouse his cause when in any difficulty, so far as to extricate him from the same, whether he be right or wrong." But the report proceeds:

"A grand jury, which met in Genesee County after the abduction, was convened in February, 1827; Doctor Samuel S. Butler, of Stratford, in that county, was appointed foreman. He was a Knight Templar, and a large portion of the jury were Masons. He said to one of the jurymen, also a Knight Templar, 'A majority of the jurors are Masons; we have got the staff in our own hands, and our friends must not be indicted.'" Of course not; Masonic oaths and penalties bind you to this course,



“right or wrong.” So true it is, that Masons regard no law but Masonic law, unless policy should seem to require them to do so. Again:

“The first grand jury which was summoned in Niagara County (of which Eli Bruce was sheriff), after inquiries began to be made in relation to the outrage, met in January, 1827. Sixteen Masons were summoned on the grand jury, and several who were friendly to the institution.” \* \* \* “At the court of Oyer and Terminer, held in Niagara County, in April, 1827, the sheriff again summoned the grand jurors. There were twenty-one members present; thirteen of them were Freemasons, and six friendly to them. Paul Haws, who has since been found to be an important witness, and Norman Shepard, since indicted for the Morgan conspiracy, were two of these grand jurors. At the May sessions a majority of Masons were summoned on the jury, and at the September sessions about half of the jurors were Freemasons, but there were a number who were warmly in favor of the institution. Eli Bruce, however, was indicted at Canandaigua a short time before the September sessions.” This Bruce was a Mason and sheriff, and one of

the principal conspirators in the Morgan murder. This indictment, however, deprived the Masons of his help in packing the above grand jury. However, they managed to make it sufficiently Masonic, as this report shows.

Again, "Complaint was made against Eli Bruce, sheriff of the county, before the April grand jury, for being concerned in the abduction of Morgan. The foreman, a Mason, examined the witnesses. In the course of the examination, one of the other jurors ventured to ask a witness some questions. The foreman called this juror aside and privately solicited him thereafter to refrain from asking questions. Some of the jurors had been furnished with questions in writing to put to particular witnesses, with a view of eliciting the truth. It was known that such papers were in the room, and the jury voted by a large majority that no use should be made of them. One witness stated that he knew nothing which would go to convict any person. Upon being called upon to state what he did know, he asked to be excused, because he was poor, and his testimony might prove his ruin. A large majority of the jury voted to excuse

him from answering. One of the jurors pertinaciously insisted upon the witness' answer, and, after a long debate, finally obtained his answer. One witness, notwithstanding all the cunning in keeping the questions, did testify to Bruce's acknowledgment of his agency in carrying Morgan to Niagara." But Masonic craft had a remedy even for the testimony which could not be prevented, and which not only proved their guilt, but also their perjury. That remedy is thus stated in the report before us: "Several witnesses were afterward called to impeach the testimony of this witness, and one or two did answer that he was not to be believed on his oath." But even this method did not suffice to cover their deeds, for "one witness stated that he had been informed by a respectable individual in Canada, in whom the witness had full confidence, that Morgan had been carried to Fort Niagara, thence to the Canada shore, and was from thence returned to the fort again; that Morgan had been put to death, and that his body was in the bottom of Niagara River, and might be found if searched for immediately; that he, the informant, could tell the place where it could be

found. The witness stated that he received this information from a Mason, who enjoined the witness to keep his name secret, as if known his life would be the forfeiture. One juror insisted that the witness should name the person who gave him this information, but he refused, and nearly, if not quite, all the other jurors present sustained the witness in his refusal, and he was allowed to retire without answering the question. While this jury was in session the foreman took Eli Bruce privately into a side-room, and was there with him some time. This grand jury, so far from finding any indictment against Eli Bruce or any other person, drew up a presentment to the court that they had discovered nothing which would authorize them to find a bill against any person, and also framed and sent a memorial to the governor, in which they stated that there was not a shadow of testimony implicating Eli Bruce as guilty of, or accessory to the abduction of Morgan, with the exception of one witness, who was so contradicted, and whose general reputation was so bad, that they did not place any reliance upon it."

The report goes on to say: "It is very cer-

tain that a series of questions, to be propounded to the witness, had been so framed that the witnesses could answer without eliciting any dangerous information." \* \* \* "Three of the witnesses, David Hague, Orsamus Turner, and Jared Darrow, have since been shown, by the testimony of Eli Bruce himself, to have had a criminal agency in the abduction of Morgan. Edward Giddins, in his published 'Statement of Facts,' says he was subpoenaed before this grand jury, which much alarmed those who were implicated. One of them informed Giddins that he would go and see the foreman, and state to him Giddins' situation, that he might know how to question him so that his answers might not injure others. He subsequently informed Giddins that he had told the foreman what Giddins knew of the affair, and that the foreman would put no questions but what Giddins could safely answer."

Such is the way that Masonic jurors, witnesses, sheriffs, &c., &c., act when "a companion is in any difficulty." It may be well enough to know the origin of Masonry, but it is far more important to know its *working*,

for it talks much about "the craft at work," and well it may, for they are great workers when "a companion is in any difficulty," when "their craft is in danger." But we proceed with the report.

"Hiram B. Hopkins, a Royal Arch Mason, a deputy under Bruce, and personally knowing to the abduction of Morgan at the time, says, in a published letter, dated February 28, 1830, 'After the abduction of Captain Morgan I used frequently to ask the Masons how they expected to escape punishment for that outrage, adding that if found out, the perpetrators of the deed would have to suffer the reward due to their crimes. They have told me time and again, that they would never be brought to punishment, because all were Masons with whom they had to deal, and particularly the sheriffs of those counties in which the offense was committed were all Masons, who had the selecting of the grand juries: that no grand jury would be summoned without being two-thirds Masons. And when the time arrived for summoning the grand jury for this county, (Niagara,) I had my orders not to summon any but such as were particu-

larly friendly to the Masonic institution. Says Bruce, we must have at least two-thirds of them Masons, and the other friendly to the order. If we have all Masons they will suspect us. The jury was accordingly summoned. The subject of the abduction was brought before them. The district attorney was a Royal Arch Mason who knew all about the Morgan affair, in my opinion, and the foreman of the jury was one of the warmest zealots of the order in the county. If I mistake not, more than two-thirds of the jury were Masons. The district attorney and the foreman so framed the questions propounded to the witnesses, that after thus examining them, they drew up an instrument signed by all the jury, the substance of which was, that they had no reason to believe that Morgan had ever passed through this county.'”

The deception exposed in the following extract, is often practiced by the secret brothers, and should be universally known. I know whereof I affirm, for I have been often deceived by it. Under certain circumstances certain Masons will offer you their services with the appearance of much zeal and friend-

ship; but their object is to know your heart, obtain information for the fraternity, and thwart your purpose. Mark the extract:

“When the inhabitants of Monroe county first held their meeting, to take into consideration the outrages, and devise means for their investigation, the meeting at that time placed so much confidence in the professions of willingness, made by members of the fraternity, to aid in the investigation of these outrages, that they appointed four or five Masons upon the committee of investigation. This committee, after their appointment, held their meetings, and commenced upon their inquiries, and at the same time entered into an honorary obligation with each other, not to disclose any information which might be obtained by the committee, only so far as was necessary to procure the arrest of offenders that might be discovered. The members of the committee who were not Masons, soon ascertained that the lodge-going members of the fraternity in the village, were kept constantly informed of the proceedings of the committee, and of the information which they had collected. One of the Masonic members of the committee,



then a Knight Templar, stated at a lodge meeting, soon after the committee was appointed, that he had no doubt that what had been done with Morgan was intended for the best, but it had turned out otherwise, and was an unfortunate business. That he did not wish to know anything about it, he was on the committee, and cautioned them if they knew anything about the business, to keep it to themselves, as he was in a delicate situation. The other members of the committee soon ascertained that no assistance could be expected from Freemasons in aid of the investigation, and felt themselves compelled to withdraw from them, and pursue their inquiries by themselves."

Thus it is that Masons, like Judas, give the kiss that they may betray. Being deeply anxious to give the necessary information in a small compass, I am forced very reluctantly to pass over much of this valuable report. Out of many instances here given, I adduce the following, to show that no law or obligation is so sacred that Masons will not violate it when Masonic demands so require. Roused by the daring and murderous deeds of the

fraternity, the honest part of the community pushed their investigations with such spirit and energy that the conspirators found themselves followed up and pressed so closely, that the utmost effort was demanded on their part, nor did they scruple to say, do, or swear anything, however bad. They went the whole length of their "cable-tow," and much farther in obedience to the urgent commands that were being constantly issued from the dark dens of Masonic conspirators. In this way the character and doings of Masonry were fully developed; hence, the history of those times is deeply interesting and unspeakably important. This is especially true of the facts elicited by the judicious and persevering labors of such a committee as that whose report is now before us. I do not wonder that the secret brothers have been so vigilant in their efforts to gather up and destroy such documents. In view of this, the document before us had long been hid, and even forgotten; nor had I ever seen it had I not been known as a strong antimason: it was this fact that brought to remembrance and called forth the precious relic. But, to the report:

“Soon after the conviction of Chesebro and others, at Canandaigua, and while the Lewiston convention were holding their meeting, Burrage Smith and John Whitney, of Rochester, privately left their places of residence. One of the Rochester committee, soon after, saw Burrage Smith in Albany, and informed Bowen Whiting, Esq., district attorney of Ontario county, of the fact, Whiting being in Albany at the time. Accordingly, Whiting applied to John O. Cole, police justice of Albany, and an officer of the grand chapter of the State, for a warrant to arrest Smith for the conspiracy. The magistrate made out the warrant early in the morning of the second of February, 1857, and retained it to place it in the hands of an officer for service. Though a constable came into his office soon after the warrant was made out, and was there again more than once in the forenoon, yet the warrant was not put into the constable's hands until the middle of the afternoon. Then the constable went immediately to the public house where he was directed to serve it, and was told by the bar-keeper that he had a warrant for Smith, but that he was too late; Smith had

escaped. It was ascertained soon afterward that Smith and Whitney had both fled from the northern parts of the United States, and that money had been furnished to one of them from the funds of the grand chapter, to enable them to flee from their homes as fugitives from justice."

Notwithstanding those committees were thus thwarted in their righteous and patriotic efforts, by the secret workings of the oath-bound fraternity, they still persevered in their efforts. Colonel King having fled from the State of New York, it was ascertained that he was in Arkansas, and had obtained the appointment of Sutler at Cantonment Townson. The whereabouts of Smith and Whitney having also been ascertained, a requisition from the governor of the State of New York, addressed to the governors of Louisiana and Arkansas, was placed in the hands of Messrs. Galinghouse, Bates and Mead. They went to Arkansas and obtained the necessary papers from Governor Izard, and at once proceeded to Cantonment Townson, which they reached February 14, 1828. "Mr. Galinghouse went, alone, and privately presented his papers to

Capt. R. B. Hyde, the commandant at the station, while his companions remained without the fort. He exhibited the order of the Governor, a letter from the Adjutant General under the direction of the Secretary of War, and a letter from Colonel Arbuckle, commanding officer at Cantonment Gibson, and requested Captain Hyde to give assistance in the arrest of William King, then sutler at the station. He refused to assist or afford assistance, and refused to furnish a guard for his removal, but said he would send for Lieutenant Colguhon to accompany him to King's store. He went out for that purpose, [professedly,] and was absent a short time. Soon after his return a report was brought in that Lieutenant Colguhon could not be found. Another officer was then sent for, with whom Galinghouse went to King's store, but found he had gone away with Lieutenant Colguhon, and after diligent search, he could not be found. Clark Sanders states, that Capt. Hyde had a conversation with Lieutenant Colguhon in his short absence to find a messenger to send for him, and that Lieutenant Colguhon stated to Mr. Bates, that he informed King

that some one was in pursuit of him, and went with him into the woods, when he, (the Lieutenant) came back and ascertained that King was to be arrested for the murder of William Morgan, and then directed King's clerk, to take his (King's) horse, into the woods, which he did, and King rode off. It is understood that Capt. Hyde and Lieutenant Colguhon were Masons. King was not arrested, neither was Smith or Whitney, though they were heard of frequently!"

Thus it was that both civil and military officers, being Masons, helped their brothers "when in any difficulty, so far as to extricate them from the same." And thus it is that they still help their guilty brothers. They are under oath to do so; and that oath must be kept, or their life is forfeited. To violate that oath is, by Masonic teaching, perjury, while to violate all other oaths and obligations in defense of Masonry and for the deliverance of Masonic murderers, is not only innocent, but heroic and pious, and is, accordingly, rewarded with the choicest favors in the gift of Masonic authorities.

Nor let it be forgotten that Masonry does its utmost to elevate its most faithful servants to

the highest offices both in church and state, not that they may execute the laws of such offices, but that they may execute the laws of Masonry. This is a fact that deserves the profoundest attention. Occasionally it will elevate to office a man who is not a Mason, but not till it is distinctly understood that he will co-operate with Masonry. Such men are the most valuable auxiliaries to the conspiracy, for while they do the bidding of Masonry, they are constantly pointed to as proof that this, that, and the other villainous movement is not a Masonic movement; and by this means the less discriminating are deceived, and Masonry escapes detection. But if such office-holder should once dare to side with right, against Masonic villainy, he will soon be turned out of office, and some Mason, or non-mason who is mean enough to do the bidding of Masonry, will be put in his place. But a non-mason who is a willing tool, is always preferred in such cases, for the grand policy of Masonry is, *to do its work and keep the workers hid*. In this as in other particulars, it closely imitates the devil and the Jesuits. In fact, all artful scoundrels are indebted to the devil for their

shrewdest movements; even as good men are indebted to God for their wise movements. Hence, in Scripture the latter is called "the wisdom that is from above," while of the former it is said, "This wisdom descendeth not from above, but is earthly, sensual, devilish." The amount is, a good man serves God, and from God he receives help; a bad man serves the devil, and from the devil he receives help.

But let us return to "Whittlesey's report," that we may be fully instructed as to the workings of Masonry.      above

"Preparations were made in the winter of 1827, by the Batavia committee, to procure the arrest of Richard Howard, of Buffalo, for a supposed agency in setting fire to Colonel Miller's office. He, however, fled before he was arrested, and from the affidavit of John Mann, taken in February of that year, there is reason to believe that he feared punishment for a higher crime than even midnight arson. From another affidavit made by Avery Allen, in March 1829, it would appear that this Richard Howard came to the city of New York, in February or March, 1827, and attended a Masonic meeting at St. John's Hall, in



that city, where he confessed in open lodge, that he assisted in putting Morgan to death, and that he was furnished with funds by the Knights companions, then present, to escape to Europe, and, that after being secreted from pursuit by members of the fraternity, he did escape; certain it is, that no information has been received of this Howard since he absconded, and that the officers of justice have not been able to penetrate the vail of secrecy which concealed his flight."

The report now gives many names and facts to show how the course of law was obstructed by the secret workings of the fraternity by concealing or sending off witnesses both before and after they were subpœnaed, and by their refusing to answer; and even swearing falsely when by extraordinary vigilance the committees succeeded in bringing some of them before the courts; also, by criminals being sent off after they were placed under bonds, or by being taken from the officers of justice after they were seized in their hiding places; for, it must be remembered, matters were prosecuted with marvelous energy in those days, so much so, that all the good and bad persons and princi-

ples, in different localities, were called forth and arrayed against each other. Thus it was that the workings of Masonry were fully developed; and the development was so horrible and horrifying, that multitudes, even of Masons, became alarmed, so much so, that it appears, some forty or forty-five thousand Masons abandoned and divulged the whole affair. And yet, Masons of the present day, are so ignorant, so dishonest, so destitute of self-respect, so full of effrontery, and their vile system so insusceptible of defense, that about the only thing they can offer in reply to those who offer honest and just objections to it, is, "You are a perjured villain, or you know nothing about it:" "You are interfering with that with which you have no business!" What! no business with an organized conspiracy against church and state! an organized system of fraud and murder! a system which by its secret and villainous operations renders it almost impossible for an honest man to live! a system which strikes its most malignant blows at the first principles of moral and civil government: in a word, a system which aims at the destruction of all that is dear to

mankind and good in the sight of God! No business with the midnight assassin, or with men who commit all sorts of crime and set at defiance all righteous law, both human and divine! Who would suppose that any being this side of the pit was capable of language so daring, so reckless, so offensive and wicked? Cain after murdering his brother, tried to escape by asking "Am I my brother's keeper." But Masons go much farther, by telling us that we have no business whatever, either with crimes or criminals. They even tell us they will "grind us to powder," if we dare to question their right to say or do any thing, however bad! Here certainly they overshoot the mark; for when men are thus insulted, they will speak, and act too, if they have a spark of manhood in them. And as though it was not enough to tell us that we have no business with the system or with its multiplied and multiplying wickedness, we are told, forsooth, that we know nothing about it; although Masons are flooding the land with its publications, filling the streets with its idolatrous and heathenish processions, stunning our ears with declarations of its superlative goodness,

and, withal that it does not at all "affect our religion or politics." And, moreover, multitudes of its own members have abandoned the system with horror, and many of these have published scores of the Masonic degrees in all their minutia; and some of them are known to have been murdered for so doing, and adhering Masons still assert that their murder was just, that "no more than justice was done them." Yet we are told that we "know nothing about it." Nor is this all; honest people all over the land are suffering from its oppressive and fraudulent working; while the very sources of moral life are being corrupted, and the very foundations of church and state are being sapped. Yet we are told that we are in profound ignorance of the whole matter, and, moreover, that we have no business with it! O ye miserable, deluded, hoodwinked, denudded, cable-towed, degraded wretches, do you suppose that all other men are in the same miserable plight?

But, to the report. Aiming at brevity, we must pass over much that is interesting, and give but brief extracts of other parts.

Elisha Adams, to whom Giddins delivered

the keys of the magazine, on becoming horrified with the proceeding of his mystic and murderous brothers, was sought by the vigilant committees with great perseverance. At length his whereabouts, in Vermont, were ascertained. "Measures," says the report, "were taken for his arrest with such secrecy and dispatch, that he was apprehended about 3 o'clock in the morning, and before he could be advised that his place of residence had become known. He expressed no surprise at his arrest, but said that he did expect to have been informed before any process could be served upon him. In the course of his journey to Rochester, he conversed freely and fully with the agent having him in charge, and frequently avowed his purpose to 'make a clean breast of it,' when called upon as a witness, by telling the truth. As it was known that he was a reluctant agent of the conspirators, confidence was placed in his promises in this particular. He continued in this frame of mind until he arrived at Rochester, where he was at once surrounded by the counsel for the conspirators, and the guilty royal arch companions of the place, who soon succeeded in establishing their mys-

terious influence over his conscience, and subjecting him to that obligation of their peculiar code, which under the most fearful penalties enjoins the keeping of a companion's secrets in all cases, 'murder and treason not excepted.' After this interview with those men, he manifested a determination not to testify, and from his declarations to an old friend, we are led to believe that he was deterred from telling the truth by threats of a fate as horrible as that of Morgan." Yes, and to this were added, no doubt, bribes, the promise of protection, &c.

Thus it is that the oath-bound fraternity are deterred from doing what their judgment, their conscience, and the word of God imperatively demand them to do; and till their consciences are seared as with a hot iron, and they abandon all desire and purpose to do right, they are "through fear of death all their life-time subject to bondage." It will be seen too, that it is not without reason that Masons so constantly, universally, and persistently, insist that the violation of their oath is perjury, and that they are justly put to death who do so. Only let Masonry give up this

position and its power over its subjects is gone: those now in bondage will escape by thousands and tens of thousands. In fact, none will remain but such as look to Masonry for protection in wrong-doing. And as this position is in violation of all righteous law, and an outrage upon the rights of God and man, they are equally bound to enforce secrecy by the same oaths and penalties. To this end, the coffin, the rope, the sword, the skull, the cross-bones, the black and bloody colors, the horrible signs of throat-cutting, tongue-pulling, heart-extracting, emboweling, skull-breaking, &c., &c., are constantly kept before them. In proof of this, see our exhibit of the various degrees, and the oaths, signs, and symbols connected therewith, in "Masonic Conspiracy."

Orson Parkhurst was the driver of Platt's carriage, in which Morgan was carried from Rochester westward. He, too, disappeared. And "to mislead the committee," says the report, "it was represented that he had gone to Michigan, and other places, widely different from the place of his actual concealment." But "the most diligent inquiries were made

respecting him for months, and even for years, and all hopes of penetrating the concealment which screened him were nearly abandoned, when his place of residence was discovered in August, 1829. Prompt, efficient, and secret measures were immediately taken to insure his attendance as a witness, and he was unexpectedly arrested in the eastern part of Vermont. He had supposed that all danger of finding him had passed; and he was living in the fancied security that if any danger of this kind threatened him he would receive timely information. He was regularly advised by his Rochester brethren of all that transpired, and twice during his absence George Ketchum, a pensioned agent of the fraternity, had visited him. Twice also had he left his place of residence, and at each time spent some months hiding in another state. He was brought as far as Albany; in the meantime, the fraternity at Rochester had become suspicious of the true state of the case, and sent on to Albany that he must at all events be abstracted from the person having him in charge. Possessed of these instructions, agents were employed to keep a vigilant watch, and when he left Albany



in charge of the agent of the state he was followed by an agent of the fraternity. He was thus pursued westward nearly two hundred miles. At Montzeuma an unknown person came on board the canal-boat in which Parkhurst was, just at night. He did not give his name, and no one knew him. That night the unknown individual and Parkhurst escaped from the boat, and no tidings have been heard of him since. Parkhurst was himself a Mason, and if he had testified to the truth would have been a most important witness. It is believed that his testimony would have disclosed the agency of several persons in Rochester in the conspiracy, against whom no proof had hitherto been found. They had, therefore, a deep stake in his absence."

The report mentions other conspirators who were watched and long pursued by the vigilant committees, but who by the extended and constant efforts of the fraternity were successfully protected. It was known that "Isaac Farewell was present at Solomon C. Wright's on the evening of the 13th of September, when the party was there with Morgan, and, as they remained at that place several

hours, and procured an accession to the number of conspirators, his testimony was exceedingly important. He, however, with the assistance of members of the fraternity, so skillfully avoided the process that was issued to compel his attendance that the public prosecutor only succeeded once in getting him before a grand jury. After that he forfeited the bonds which he had given for his appearance to testify on trial, and not all the constant exertions of vigilant officers were sufficient to discover him again." The last thing heard of this miserable creature was an attempt which he made to visit his family, who lived some three miles from Lockport. But he was so closely watched that by the timely advice of the secret brothers he was forced to abandon the attempt when near his house. It was ascertained that "by the assistance of the wife of Solomon C. Wright he was smuggled off to Canada the same night." \* \* \* "These are not the only instances of persons absconding or being secreted, but if all were to be enumerated the details would be found too tedious. There are certain circumstances existing in relation to some of them which leave

the irresistible presumption upon the mind that they were hired at a heavy expense to leave their houses and their business, in order that their testimony might not place the reputation, the liberty, and the lives of some members of the fraternity at hazard." As one proof of this statement the following instance is given :

"Edward Giddins was told if he would leave the country to save his friends, any amount of money which he should demand was ready for him, and had been furnished for the express purpose. An extravagant sum was also offered for his property, if he would go, by a Mason, who said he was authorized to make the purchase, and that the money had been furnished by the grand lodge for that purpose."

Thus it is that Masons have spent, and still spend immense sums for the protection of their guilty companions, regardless of the cries of the innocent sufferers, and defiant of the laws of their country, which many of them were under oath to protect and enforce, and which all were sacredly bound to obey. And, observe, at the same time our ears are stunned with orations and laudations to con-

vince us that Masonry is a benevolent system, far more benevolent than the Christian church, although it has nothing to do with "religion or politics!" And to cap the climax, they again cry out, "you know nothing about it;" and anon, they vociferate: "you are interfering with that with which you have no business!"

"The conduct of Masonic witnesses on the stand, after their attendance had been secured, is also worthy of a few remarks. With very few exceptions, they manifested a reluctance to testify. In some other cases, they testified with evident and palpable falsehood. Some of them exercised a species of casuistry, in relation to their judicial oath, which is not a little remarkable. It seems that those implicated had urged themselves into the belief, that there was no greater sin than the breaking of a Masonic oath; that if they told the truth in relation to the outrage, they would divulge a secret which they were masonically bound to keep, which would criminate themselves; and that, therefore, their only course was to testify that 'they knew nothing about the affair.' Strange as is the infatuation

manifested by this reasoning, there was not wanting a counselor of the supreme court, a Royal Arch Mason, to advise them, that if they were implicated in the affair, they might safely swear that, 'they knew nothing about it,' instead of protecting themselves from answering at all, on the ground that it would criminate themselves. Certain it is, that many witnesses, to whom circumstances almost unerringly pointed, as having a knowledge of, or being implicated in, some portion of the transaction, did come forward and solemnly make oath, that 'they knew nothing about the affair.' Some others, who did pretend to give an account of their knowledge of the transaction, testified in such a way, as to leave an impression upon the mind of every auditor that they had not satisfied that part of their judicial oath, which required them to tell *the whole* truth. No man who heard the testimony of Hiram Hubbard, Ezra Platt, Solomon C. Wright, and some others, could believe for a moment, even from their own statements, that they had disclosed all they knew of the affair. The evidence that was extracted from witnesses of this character, was absolutely

wrung from them, so reluctant did they appear to disclose. Witnesses, in several instances, came into court with their own counsel, a circumstance before unheard of in courts of justice, to advise with them what questions they were legally bound to answer. They would frequently refuse decidedly, to answer a question, even after its propriety had been argued by their own counsel, and decided by the court; yea and continued in such contumacious conduct until the order was made out for their commitment; and then their firmness would give way, and a reluctant answer would be forced from them. Some of them of more firm purpose, or having more important secrets to conceal, stood out to the last, in their refusal to answer. In March, 1829, Isaac Allen refused to answer a question, before the grand jury of Monroe county; the jury reported him to the court, which determined after solemn argument, that the witness should not protect himself from answering the question. He, however, still refused, and was committed for the contempt. In June, 1829, Eli Bruce was taken before the grand jury of Genesee county, on a habeas corpus, as a witness, and

he refused to be sworn. At a special court, held in June last, at Lockport, in Niagara county, Orsamus Turner, was called as a witness, on the trial of Ezekiel Jewett, the keeper of Fort Niagara at the time of Morgan's confinement there. The three following questions were successively put to Turner, as a witness: 'Was the defendant one of the persons consulted with in relation to separating Morgan from his friends at Batavia, as a means of suppressing the contemplated publication of a book concerning the secrets of Freemasonry?' 'Do you know that the defendant, Ezekiel Jewett, was applied to for a place, in or about Fort Niagara, for the purpose of confining William Morgan?' 'Were you ever present when the subject of preparing a place at Fort Niagara, or any other place within the county of Niagara, for the confinement of Morgan, was discussed in presence of defendant?' He successively refused to answer these questions; and was sentenced for this contumacious conduct, for the first contempt, to thirty days imprisonment, and \$250 fine, and for the two last, for thirty days imprisonment, for each contempt. On the same trial, Eli Bruce and

John Whitney, were called as witnesses, and successively refused to be sworn. Bruce was sentenced to thirty days imprisonment for this contempt; and Whitney to the like imprisonment, and also to pay a fine of 250 dollars. It is evident that no slight cause could have induced them to take this course, and subject themselves to such punishment. All these witnesses have been tried for the conspiracy, and could not therefore be called in question again for that offense. No other individuals could be indicted thereafter for any less offense than murder, as the statute of limitations had then barred prosecutions for any other offenses connected with the Morgan outrage. It would seem as if the fraternity had sat down, and coolly counted the cost of the matter, and had come to the determination that it was wise to shut the door completely against the bare chance of establishing the murder of Morgan by any facts or inferences to be derived from their testimony, even though it should be done at the expense of the liberty and property of some of its members. In these instances the power of the fraternity came into collision with the laws of the land in a most marked



manner, and set them and their penal requirements at defiance, and prevailed in the conflict. The laws were seen to be impotent against a power so secret, so murderous, and so overwhelming." \* \* \* "Indeed, it was apparent to every one that Freemasons, both collectively and individually, were decidedly opposed to any investigation of the outrages, and determined to suppress inquiry, if any effort of theirs could suppress it. Purses have been liberally opened, exertions have been freely given, to prevent convictions, to enable the offenders to elude justice, and to aid in the concealment and removal of important witnesses. Though several of the conspirators have been convicted by an impartial jury of their country, and some of them have even confessed their guilt, yet not a single one of them has been subjected to even a Masonic censure. On the contrary, most of the conspirators have received the marked countenance and support of the order, been protected by its funds, and shared largely in its sympathies, and in its patronage; and even some of them, after their agency in the conspiracy had been generally known, and publicly proven,

have been raised to a still higher rank in the honors of the institution as a reward, avowed in the case of Eli Bruce, for the very acts which should have consigned them to infamy and punishment."

These are startling facts, and as indisputable as they are startling. Yet, with daring effrontery, or consummate ignorance, Masons still attempt to silence our objections to this lying and murderous system by the oft-repeated assertions, "You know nothing about it;" "you are interfering with that with which you have no business." And none are more ready to repeat this daring and senseless twaddle than are Methodist preachers who have sold themselves to this infamous system, and are the veriest champions among the conspirators. Hence, they are, like the men mentioned above, "rewarded," and "raised to a still higher rank in the honors of the institution." But alas! even this is not the worst feature in the case, for they are raised to the highest positions in the church for the same reason; namely, their unflinching fidelity to Masonry!

But let us return to this able and startling

report. Still speaking of the manner in which the fraternity treated men who were guilty of the highest crimes, the report goes on to say :

“The severity of their punishment has been alleviated in every possible manner by the sympathy, encouragement, and countenance of their Masonic brethren; and the disgrace which usually attends a criminal conviction, has been in a measure averted by cheering the unfortunate men upon whom it passed, with the idea that it was a martyrdom in the cause of heaven-descended Freemasonry. Indeed, there have not been wanting public papers which have dared, in the face of abundant proof, to say that convicted conspirators were honest, upright, innocent, and persecuted men. The Rochester Craftsman, established in the winter of 1829, for the purpose of defending Freemasonry, and indorsed by men otherwise honorable and respected, grossly libeled the court, jury, and counsel by whom Eli Bruce and John Whitney were convicted, and boldly asserted that they were honest and innocent men, who had fallen victims to the prejudices of the times. For this libel, its editor was convicted and punished ; but he set at defiance

the laws, and still persisted in the charges for which he had been brought to justice. John Whitney, after he had returned from the Southern States, where he had been hiding from justice for many months, was taken under the patronage of the fraternity, courted, cheered, and sustained by them, and placed in the way of a lucrative and profitable business. After his release from the imprisonment to which he was consigned by the laws of his country, he was received at his home with open arms by the fraternity, and cheered and sustained by their countenance, support, and patronage. Orsamus Turner, who was confined in the jail of Niagara County for contumaciously refusing to answer proper and legal questions, was lauded in the *Craftsman*, and other kindred prints, 'as a miracle of constancy and firmness; and when the period of his imprisonment had expired, he was conducted from the jail to a public tavern in a coach and four, with enthusiastic demonstrations of respect by the fraternity."

The report goes on to show at some length how the Masonic authorities opened their Masonic treasures, and how freely money was

given for the help of the conspirators, and to obstruct the course of justice, thus showing that Masonry was a unit in this bad work, and that all adhering Masons adhered to the very letter of their oaths. But brevity demands that our extracts be very limited.

“Some of those individuals who were first convicted and imprisoned for their participation in these outrages, were, at the time of their imprisonment, known to be in embarrassed circumstances, yet, one of these at least, found means to carry on his business while confined in jail, and, at the expiration of his period of confinement, was found to be in better circumstances than at the commencement of his imprisonment. It has been stated, too, by Jarvis F. Hanks, a renouncing Mason, that the Jerusalem Chapter, of the City of New York, voted to appropriate \$500 for the benefit of the ‘western sufferers,’ the mystic name by which those members who were sufferers under prosecution, were generally known by the fraternity. It has also been stated under such circumstances as to induce a belief of its truth, that the grand chapter of the State of New York at its annual com-

mencement in February, 1827, by a vote of the body, placed at the disposal of their grand scribe a considerable sum of money." \* \* \*

"It is believed that it was understood by every member of the grand chapter then present, that the funds so appropriated were for the purpose of assisting in the defense and the support of the conspirators in the Morgan outrage. It is also understood that the officer under whose control such funds were placed, expended them for the objects and purposes for which they were appropriated, and made a report at the subsequent communication of the said grand chapter that he had so expended them." Here follow other specifications of expenditures for similar purposes, but we pass them over, as our purpose is to press into the smallest compass a sufficient number of facts to show the working of the system, and refute the statement so often made by Masons; viz: That the system should not be held accountable "for this and other outrages, they being the work of a few." The report justly points out the fact that "the guilty secrets of this mystic body would hardly pass lips sealed by dreadful oaths, or portals guarded by drawn

swords. There is not, therefore, all that precision in relation to those facts which would be desirable, yet it is known from the statements of the officers of the grand chapter themselves that the expenditures of that body have been greatly increased within the last three years, so much so as to encroach greatly upon the principal of their means. There is reason also to believe that the legislature and executive councils of the State of New York have not been uncontaminated by Masonic influence, and that their persons have been lent to throw embarrassment in the way of the conviction of offenders against the law."

The following are some of the evidences adduced in support of the above charges against "the legislative and executive councils:"

"In the winter of 1827 a memorial was presented to the legislature of that state setting forth the facts of Morgan's abduction and murder, and the difficulties which stood in the way of bringing the perpetrators of that crime to justice, and praying that a committee might be appointed to strengthen the arm of the law. Though the chairman of the committee to whom this memorial was

referred, reported in favor of the prayer of the petitioners, yet this report hardly received a decent consideration, and was thrown indignantly among the papers which were considered unworthy of legislative interference. In 1830, a convention representing the antimasonic interest of the State of New York, presented a memorial to the legislature of that state, praying the appointment of a committee, with power to send for persons and papers to inquire whether the grand chapter of that state had interfered, or protected the violators of the laws. Though this memorial preferred heavy charges<sup>o</sup> against the grand chapter, the falsehood of which, if false they were, might have been disproved, by granting the reference asked yet the legislature chose to refer it to the attorney general, who possessed no one of the powers necessary to a full and fair investigation of the subject. In the winter of 1829, John C. Spencer, Esq., was appointed by the executive of the State of New York, special counsel to conduct the prosecutions in relation to the Morgan outrages. He was a fearless, efficient, faithful, and industrious officer, and entered with honesty, zeal, and energy, upon



the duties of his appointment. He prosecuted those duties for one year, and made his report to the executive, disclosing the results of his investigations. Mr. Spencer was treated in such a manner by the authorities of the state, as to furnish convincing proof, that in their estimation, he had been too faithful in the discharge of his duties. His confidential communications to the executive in relation to the means to be used in proving the crime of murder, were divulged through the agency of his Masonic advisers, as is understood, to the counsel of some of the individuals implicated in the outrage."

After specifying and referring to many additional facts to show "that the fraternity both collectively and individually, have been strongly opposed to any investigation of these high-handed offenses against the laws," the committee conclude thus: "The taunts, the sneers, and the ridicule of some, and the vindictiveness, the malignity, and the threats of others, have gone into the accounts to create a belief that the fraternity generally with few exceptions have done all in their power to avert punishment from the heads of their

offending brethren. Your committee submit this report of facts without a single comment, and will feel satisfied if any man, or number of men, will be induced by it to inquire into the nature of an institution whose principles your committee believe authorized the commission of an outrage upon the liberty and life of a fellow citizen, and prompted its members to use every effort to avert the just intervention of the laws, and deliver the offenders."

Such was the conviction, the irresistible conviction, forced upon this and many other committees after investigations remarkable for intelligence, impartiality, and long perseverance; namely, *that the principles of the institution of Masonry authorized the murder of Morgan, and prompted its members to use every effort to avert the just intervention of the laws, and deliver the murderers.*

The efforts of the Masonic conspirators to avert the course of law and defend the murderers were alike daring, persevering, and various. In proof of this the following is one of the many instances adduced by the committee whose interesting report is still before us: "When the different committees had by

great diligence succeeded in tracing Morgan to Lewiston, they appointed delegates from among their own members to proceed to that place, and push their inquiries to his final fate. They went there to the number of seventeen, in the month of January, 1827. The members of the fraternity in that place and vicinity were obviously alarmed and excited, and collected from Lewiston, Niagara Falls, Youngstown, and other places to the number of forty or fifty, some of them armed, exhibiting and expressing the utmost rage and vindictiveness toward the convention on account of the purpose of their meeting. They heaped every epithet of insult and reproach upon those quiet men who had come from a great distance with no other purpose than the lawful investigation of an outrage against the laws. They came rudely into the room where they met, and after insultingly taking the light, and looking around into the faces of those who were there, extinguished it and left them in darkness. Their object evidently was to provoke the members of the convention to violence and bloodshed. So disgraceful a result was only prevented by the moderation of the conven-

tion. A general conference was had between the two parties, when the district attorney of Niagara County, a royal arch Mason, reproached them for coming into his county to investigate a crime which they could look after themselves, and lavished upon them the most vituperative language and vindictive abuse. It is almost needless to say, that the convention were not deterred by this violent conduct from pursuing their inquiries."

Thus it is that the sworn conspirators "aid and assist a companion when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong." Thus it is, that agreeably to their oaths, they "always conceal, and never reveal." Thus it is that they disregard all oaths and laws, save those which are Masonic; thus it is that the doings of Masonry are in exact harmony with its oaths and obligations. It is to keep this fact before the reader that I so often quote one or another of their many oaths and obligations. And while these oath-bound conspirators are thus at work, they ever and anon exclaim, "Masonry is very good if lived up to." And with the same con-

summate deception and hypocrisy they are ever and anon asserting, "no man can be a good Mason and not be a good Christian." Now, to live up to Masonry, is to practice its teachings, particularly its oaths and obligations; and he who thus lives up to Masonry, is, I aver, a liar, a deceiver, a slanderer, an idolater, a murderer, a blasphemer! To be convinced of the truth of this awful conclusion, it is only necessary to refer to the oaths, obligations, symbols, ceremonies, titles, &c., &c., in the different degrees; and then notice the deception, &c., practiced outside the lodge. Just so far is he from being a Christian, who lives up to Masonry. It is charitably hoped that few live up to all the teachings and claims of this truly diabolical system. We must not fail to observe, however, that all who continue to adhere to the system, are forced to practice much of its teaching, or violate their oaths; and they are liable to be called upon at any time, to put in practice its very worst teaching, or violate their oaths and forfeit their lives; seeing they are under oath to "obey all calls and summons, whether thrown, handed, or sent;" as also, all grand hailing signs, &c.,

even though given by a murderer or a traitor; yea, though the party giving it had murdered your father, mother, brother, sister, wife, or child! Moreover, if one of those oath-bound and truly wretched beings called Masons, is called upon to testify before the tribunals of church or state, where Masons and Masonry are involved, even then he must testify falsely, refuse to testify at all, or violate his Masonic obligations and forfeit his life. This will appear evident to any one who will examine the oaths and obligations of the different degrees. Hence, the district attorney, and other civil authorities, from the highest to the lowest, whose doings are noticed in this report, were evidently concerned to keep their Masonic obligations *only*. And the same is true of professed ministers of the gospel, some of whom are also represented and shown to have been engaged in the conspiracy against Morgan. One, at least, of such clerical gentlemen traveled some way ahead of the carriage that carried Morgan to Fort Niagara, and stopped at Murdock's tavern, at Lewiston. From this tavern, says Bernard, "a boy was immediately dispatched on horseback with a note from this

gentleman to Brown, requesting that he, Brown, would come without delay upon the same horse which the boy had ridden. Brown came accordingly, and had a private interview with the reverend gentleman. This was but a short time before he, Brown, brought his horses to the same tavern and fed them, and waited for the carriage." That is, the carriage that brought Morgan; and the tired horses were taken out, and Brown's horses put in their place. Thus the clerical gentleman from Rochester assisted his brother conspirators to continue their journey with their victim, in compliance with the murderous commands of Masonic authorities.

Having looked into Bernard's book, I will give a few additional extracts from the same page, especially as they bear directly upon the subject in hand.

"At Buffalo a man high in office declared that he was astonished that Miller had been permitted to go so far in printing the book, and that if Morgan should come there, there were twenty men who would take his life in less than half an hour. In Attica a former member of the legislature declared as follows:

‘If they are publishing the true secrets of Masonry, I should not think the lives of half a dozen such men as Morgan and Miller of any consequence in suppressing the work.’ In Le Roy a physician, formerly sheriff of the county, declared at a public table ‘that the book should be suppressed if it cost every one of them their lives.’ In Batavia a person holding a respectable office declared to another officer ‘that Miller’s office would not stand there long.’ A justice of the peace in Le Roy said, ‘If he could catch Morgan on the bridge in the night he would find the bottom of that mill-pond.’ A judge of the county court of Genesee said ‘that whatever Morgan’s fate might have been, he deserved it; he had forfeited his life.’ A high priest of the order, at Le Roy, said ‘that Morgan deserved death; he hoped he had received it—a common death was too good for him.’ A justice of the peace in Middlebury, a sober, respectable man, said publicly, ‘that a man had a right to pledge his life;’ and then observed to those who answered him, ‘What can you do? What can a rat do with a lion? Who are your judges? Who are your sheriffs? And who will be your



jurymen?" (Light on Masonry, appendix, page 36; 1829.)

Now, it is perfectly clear that those officials, both in church and state, from the highest to the lowest, regarded no obligations when a compliance therewith would be a violation of their Masonic obligations. And it is equally clear that the latter are so numerous and far-reaching that every adhering Mason will frequently be "called to work," whether willing or unwilling; and the entire work enjoined by Masonic oaths and obligations is absolutely opposed to the work of a Christian. Hence, if a Mason is disposed to be a Christian, he finds himself between two masters, both of whom it is impossible for him to serve, in which case Masonry will peremptorily demand obedience, and will have it unless the individual has sufficient manhood left in him to renounce the whole system; nor do I see any other way in which a Mason can save himself.

As further illustrative of this point, I give the following from this same well-named book, Light on Masonry, appendix, page 32: "Five persons had drawn lots to see who it would fall upon to execute the laws of Masonry upon

Morgan. The lot fell upon Richard Howard. He seemed much distressed, and clasped his hands together and exclaimed, 'My God! must it be done!' or some words to that effect. He appeared to be under an impression that his Masonic obligations placed him under a necessity of submitting to an act which seemed abhorrent to his natural feelings. In subsequent conversations said Howard gave this deponent to understand that the execution had been performed, but said nothing more as to his own agency in the transaction."


This extract is taken from the testimony of John Mann, a Mason. There were three engaged in the final execution of the Masonic decree, and the above Howard, of Buffalo, it would seem was one of them. Large numbers were engaged in the tragedy from first to last. One of them, Hopkins, died at St. Clair, seven miles from where I now write, some twenty-five years ago, and before his death confessed his participation in the horrid tragedy, but I have not learned whether he told what part he acted. He was personally known to James Brown, Esq., still living in this place, Marine City; and from him the writer received the

information here given. The part that Valance took is well known, being stated in the narrative published by the doctor who attended that wretched man on his death-bed, and received the facts from his lips. Another of those wretched men died in dreadful despair soon after the murder, and had to be watched, being awfully delirious, or rather in a state of frantic despair.

It deserves to be noticed, that the above testimony of John Mann, and that of others, taken soon after the murder, agrees exactly with the testimony of the wretched Henry L. Valance, given on his death-bed, and taken down from his lips by the attending physician in Racine County, Wisconsin, in the summer of 1848, about twenty-two years after the murder was committed. This truly miserable man declared to the doctor that he often thought of putting an end to his miserable existence here, but the fear of a worse fate hereafter as often prevented him from doing so.

## CHAPTER VI.

Confession of Valance as one of the three who murdered Morgan—Dreadful scene—Two other Masonic murders—Copious remarks and corroborative facts tracing the whole to Masonic laws and authorities, and showing *how the craft work and labor*—This is further shown by the manner in which Morgan was betrayed, seized, and carried to Fort Niagara.

S corroborative of the other testimonies, we have concluded to give a short extract from the testimony of Valance, as published by W. J. Shuey, Dayton, Ohio, 1869. We are here told that the final action was precipitated by the conduct of the wife of the Mason who kept the magazine. Convinced that some one was illegally confined in the magazine, she demanded that her husband should inform her of the matter. This, of course, he refused to do. This resulted in such trouble that she left her home and husband,

and returned to her father's home. The father of the noble woman, not being a Mason, went to his son-in-law and demanded an explanation, and, not receiving it, he left, saying that he must have an explanation by the next day, or he would take steps to obtain it. This fact was communicated to the select Masons appointed by the grand lodge to dispose of Morgan. The result was a consultation, during which the whole matter was discussed, and "before we separated," says Valance, "the death of Morgan was fully resolved upon, and it was agreed to meet upon the evening of that day, and fix upon the mode of EXECUTION."

"In the evening we all met. Several plans for putting our prisoner to death were proposed, but that which was finally adopted came from the same man who had been so successful in convincing us that we should proceed to extremities. We were eight in number, and it was determined that three of us should be selected by lot to perform the part of executioners. Eight pieces of paper were procured, five of which were to remain blank, while the letter D was written on the others. These pieces of paper were placed in

a large box, from which each man was to draw one at the same moment. After drawing we were all to separate without looking at the paper that each held in his hand. So soon as we had arrived at certain distances from the place of rendezvous, the tickets were to be examined, and those who held blanks were to return instantly to their homes, and those three who should hold the marked tickets were to proceed to the fort at midnight, and there put Morgan to death in such manner as should seem to themselves most fitting."

Just think of three deluded wretches consulting deliberately under cover of midnight darkness—not whether they should put Morgan to death, but *how*; and this was to be done "as should seem to themselves most fitting!" And in all this they acted under the authority and by commands of "the grand lodge," convened for the very purpose of legislating in this matter; and the clerical gentleman from Rochester, who provided fresh horses to hurry Morgan to this Masonic tragedy, took a part in the proceedings of "the grand lodge" at Lewiston, from which dark

conclave of conspirators Morgan's murderers received plenary authority to act as they did; nay, they considered themselves bound by all their previous oaths and death penalties to act just as they did. And remember, to this day, Masons when referring to the fate of Morgan say, "No more than justice was done him." Even a Methodist minister, when conversing with me, asserted this in the very words here quoted. Such is Masonic justice, such is what they term "working on the square," and while they thus work in the dark, in the open day they are ever and anon saying, "Masonry is very good if lived up to;" and it can not be denied, nor is it, that the murderers of Morgan lived up to Masonry!

But let us return to this awful tragedy, as stated by this same wretched Valance, one of the three murderers.

"The tickets were placed in the box, and drawn forth simultaneously, and we all left the place, going in different directions without looking at our papers. The proceeding was so rapid that I had no time for reflection until I found myself in the open air; and walking fast to a point at which I thought it would be

safe for me to examine my ticket, I did not think so much of the atrocious nature of the crime in which I was engaged as of the chances that there were of my having drawn a blank, which would indeed have been a prize to me. After walking for a mile, or thereabouts, and, seeing that no one was near, I halted and examined my ticket, which I had kept within my clenched hand. I started back with horror as by the dim light I was enabled to see the fatal letter distinctly drawn on the white ground! My first thought was to turn and fly, but where should I fly to? Would not my comrades suspect the cause of my absence, and would they not from regard to their own safety deem it necessary to treat me as they were about to treat Morgan? Besides, was I not bound in honor—aye, and by my oath, too—to go onward in the enterprise, horrible and unlawful as it was, and fearful as might be its consequences? I had offered no remonstrance against the plan for making away with Morgan, but had gone on step by step with the other conspirators, and was I not therefore bound in honor to continue in the same fearful path unto the end?"



Mark in the above three things which are artfully worked by Masonic conspirators. First, the miserable dupe is artfully "led on step by step," not only when a man is to be murdered, but in all the preparatory course from the "first degree" onward; so worked that he himself is so involved in all the guilt that to divulge would be to criminate himself both before Masonic and civil law. Second, by his many and horrid Masonic oaths he feels bound to act when called so to do, whether the call or summons is "thrown, handed, or sent." Third, he is goaded on by the fear of the terrible death penalties by which his Masonic oaths are enforced. All this is evident in the painful narrative of this wretched man, Valance; particularly so when he was called upon to take a part in the diabolical tragedy before us. Then it was that Masonic teachings, oaths, and penalties struggled terribly in his soul, and prevailed, too!

Further to illustrate this artful working of the dark Masonic conspiracy, I give the following extract from the narrative of Giddins, who at first was one of the conspirators in the Morgan tragedy, kept the ferry-house, and

for a time kept the keys of the magazine in which Morgan was confined, and was, as a Mason, acquainted with and involved in the conspiracy. The present keeper of the prison requested Giddins to "take one of the keys, urging as a reason that as he was in the employ of the government, it would not do for him to see Morgan, and that he would be able to testify, if called on the subject, THAT HE NEVER SAW HIM. About this time, or a few days after, I observed to him that I thought we had got into a bad scrape. He answered that there was nothing to fear, for it had been so ingeniously contrived [mark] that every one was *implicated* that knew anything about it; and even if a discovery should be made, the punishment would be but trifling, as the crime could be made nothing more than false imprisonment. Besides, continued he, we should be considered sufferers in a righteous cause; and for his own part he should want no better fortune than what the Masons would make up for him, if he got into a difficulty by this means. We both agreed upon this point, however, that as we had been called upon to act our part in this affair; it would

not do to refuse, as such a course of conduct might cause our fidelity to the order to be suspected by the brethren, and thus our liberties, and perhaps our lives, might be hazarded."

Now, we simply beg the reader to ponder these testimonies with the utmost attention, for they develop the inmost working of Masonic hearts and Masonic lodges. And we call special attention to the statement, "It had been so ingeniously contrived that every one was *implicated* that knew anything about it." Such is the way the conspirators worked, and such is the way they still work.

We now return to the testimony of Valance, as it fell from his dying lips some twenty-two years after he committed the horrid murder.

"As the hour for the meeting of the three approached, I proceeded toward the fort, not without a lingering hope that the other two executioners would be less punctual than myself, and that they would fail altogether of keeping their appointment. But this hope soon left me, for as I arrived near the fort I was joined by two of those from whom I had so recently separated, and then it was that we

ascertained who had drawn the death-tickets. Both these men were Americans, and neither of them, I am certain, had less desire to take any part in the affair than myself. However, there was now no show of reluctance, all of us acting as if we had made up our minds to the performance of a terrible task, from which there was no retreat." And, observe, it is just to such a point that Masonry leads, and designs to lead, even from the first step, throughout. Any one who carefully studies the process from the first degree to that entitled "the Key of Masonry," will have terrible evidence of this fact. And when this degree is reached, if not before, escape will be found extremely difficult, if at all possible, especially if the wretched dupe be a Methodist preacher; for the treachery of such is like that of Judas.

But listen to the dying murderer:—"Immediate arrangements were made to carry out the sentence, (if such it can be called), that had been passed upon the prisoner. My comrades left to procure a boat; one of them knowing where to find it, it having been agreed upon that Morgan should be sunk in

the Niagara, in the hope that he and our crime should alike be buried beneath the waves. My part was to proceed to the magazine, and announce to Morgan his fate, and to prepare him, so far as I could, to meet it. When my partners in crime had left, I proceeded to the magazine. On entering, I found Morgan asleep, and for a few moments I stood and regarded him by the light of the lantern that I had brought with me. He was pale and haggard, and looked like an old man, though in reality he was not much past the prime of life. He slept quietly, and my entrance did not appear to have disturbed him. I gently awoke him, and he started up wildly, and gazed upon me. I was a stranger to him, and he hurriedly demanded my business. William Morgan, I replied, I come to you on a sad duty—it is to prepare you for your last hour on earth. The great crime of which you have been guilty, has been duly considered by those against whom it has been committed; and they, possessed both of the right and the power to act, have resolved that you must die.”

The reader will observe that Morgan’s mur-

derers claimed to be simply executing the orders of their Masonic government, and, this was strictly true, though since then, most hypocritically, deceptively and lyingly, Masons have been wont to claim that their order should not be blamed for the rash acts of a few, adding, as I myself have heard, "there are black sheep in every flock." There is an instance of this kind in Richardson's Monitor, lately published, in the following words, in the "Preface:"—"The murderers of Morgan (although known) were never punished."

\* \* \* "Then it was discovered that the Masons who kidnapped William Morgan, were, after all, simply ruffians, and not by any means representatives of the main body of the Masonic fraternity. And why should Masons, more than any other respectable class, be suspected of aiding the perpetrators of murder, or any other crime against society?" This is truly Masonic; and perhaps it is natural for men who have been "hoodwinked" to try to "hoodwink" others. Mr. Richardson knows that the laws of Masonry enjoin it upon Masons to commit the crimes specified: he knows that they are obligated by many oaths

to do so; and he knows that those oaths are enforced by the most terrible death penalties. I say he knows all this; yea, and has stated all this in the sixty-two degrees which he has exposed in this same Freemasons' Monitor. And yet, he claims for the fraternity of Masons, though under these murderous and diabolical laws and oaths, the same exemption from blame that is claimed by the church of God when some of its members, professed members, disgrace their profession, though that church is under laws which forbid all crime, and enjoin all righteousness; commanding that evil be done to no man; and good to all. He knows too, we think, that those men who abducted, or assisted in the abduction and murder of Morgan, and whom he calls "ruffians," were never blamed by the fraternity, but had extended to them every possible sympathy and help, and were crowned with Masonic honors and plaudits. He must also know, we think, that to this day, when Morgan is mentioned, Masons still assert that "no more than justice was done him." We simply beg to inform Richardson that we know when he tells the truth, and when he does not. Nor

do we hesitate to say that he has given an ample exhibit of sixty-two degrees of Masonry. But the above attempt to "hoodwink," is simply ridiculous. Every sane man knows, that the society which enjoins upon its members the perpetration of crime, cannot be exempted from blame when its members commit the crimes thus enjoined; but, on the contrary, is even more guilty, than the individuals who committed the crimes which it forced them to commit even at the peril of their own life. It will be seen that the men who murdered, or assisted to murder Morgan, were goaded to the bloody deed by the fear of losing their own life if they should refuse, and by the belief that Masonic authorities had "both the right and the power to act" thus. Here how Valance addresses his victim: "The great crime of which you have been guilty, has been duly considered by those against whom it has been committed; and they, possessed both of the *right* and the *power* to act, have resolved that *you must die*." Yet we are gravely censured for blaming the Masonic society when such crimes are committed. This may do for the "hoodwinked" brother-



hood, but it will not do for honest men whose eyes are open. More than this, we do not hesitate to say, that the government which permits and sanctions a combination of such murderous banditti under its jurisdiction, is little less guilty than the bandits themselves: nay, it would seem that such a government is even more guilty. We leave others to say what governments do so.

We will call attention to yet another extract from this same "Preface :"

"Since the issue of Morgan's book, no other entirely original work has been published on the subject, though several more elaborate volumes have appeared, in which the written have attempted to give in detail some of the higher degrees. But all have failed to make their revelations fully intelligible, either because they did not understand the subject, or else were careless or incompetent."

Here Richardson would seem to convey the idea that Morgan's revelations and his own are alone reliable; they alone are "direct" and authentic; all others "have failed to make their revelations fully intelligible." This, too, is quite Masonic. Now, Mr. Richardson, you

must know something about Sterns and his revelations, and he was a Mason as well as yourself; hence his revelations are "direct," even as much so as are those of Morgan and yourself. Bernard too, was a Mason, and had reached the elevated position of "Intimate Secretary;" hence his revelations are "direct," and quite as "intelligible" as your own. And in a single list he gives us the names and signatures of one hundred and three Masons, attesting to the correctness of the degrees they had severally taken, and among them were six who had ascended the Masonic ladder as high as the "Thrice Illustrious Order of the Cross:" are not their revelations "direct?" See the list as given at LeRoy, July 4, 1828. Nor is this all; for in those days, men becoming abashed with the horrid revelations of Masonry, as many as some forty or forty-five thousand Masons renounced the villainous and murderous system, and bore testimony to the correctness of *all* the revelations; many of them doing so upon oath before the civil authorities. Finney, too, was a Mason, and he has recently given us revelations, testifying to the correctness of all the preceding; and he is still

living, as are Bernard, Sterns and others, to continue their living testimony, right in the face of those conspirators who, like

“Devil with devil damned,  
In firm concord hold.”

And long ago Masonry was revealed in a book entitled “Jachan and Boaz,” after the publication of which, Giddins tells us, “slight alterations” were made to prevent “book-masons” from entering the lodge. Now, Mr. Richardson, we think it is with a poor grace that you, a Mason, tell us that none of those revelations are “direct” or “intelligible,” especially as you give substantially the very same revelations, almost word for word. And it is with a still poorer grace that Methodist preachers, who have taken the degrees thus revealed, tell us that we “know nothing about Masonry.” There are, we admit, many who know little about Masonry, and it is to prevent their being deceived by the lying statements of the conspirators that we expose such statements, together with the real character of the murderous system concerning which they are made.

We now return to the confessions of the dying murderer, Valance.

“Thus saying, I placed the lantern upon the floor, and was in the act of leaving the magazine for the purpose of stationing myself at the entrance when Morgan loudly called me back, and poured out a number of questions. He demanded by what authority we had condemned him? Who had been his judges? Were they Americans or foreigners? How was he to die? and many other questions of like character. I told him that I had not come there to answer questions, but to notify him of his sentence, from which there was no appeal or possibility of escape. I added, that I had heard he had been a soldier, that I had been one myself, and that I hoped he would meet his end as became a man who had borne arms. He took no notice of this, but commenced wringing his hands and talking of his wife and children, the recollection of whom in that awful hour afflicted him. His wife, he said, was young and inexperienced, and his children were but infants; what would become of them were he, the husband and father, cut off, and they even ignorant of his fate? I endeavored to console him on this point, by assuring him that the fraternity, of which he had been an

unworthy member, and which he had sought to ruin,\* had already provided for his family, and that they would not be permitted to want anything. He then commenced a rambling discourse, and begged to know if there was no avoiding his fate, promising to give up all his papers, to go to any part of the world we might send him, and there reside, seeking to have no communication with America, and living a different life from that he had formerly pursued, by which I understood that he would maintain his Masonic obligations. Just as I was about to reply to him, my comrades came to the door of the magazine, which they opened, and beckoned me to come to them, which I did. They informed me that they had procured a boat and a number of heavy weights, and that everything on their part was ready, and demanded to know if Morgan himself was prepared. Before I could answer Morgan commenced shouting, as if in the hope of obtaining assistance. 'By God,' said one of our number, 'THAT must be stopped, or we may yet all be discovered!' So saying, he entered the magazine followed by myself

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\*Mark, to divulge Masonry is to ruin it! And so it is.

and——; and striding up to Morgan he bade him cease that useless alarm, which could avail him nothing, for that die he must, if we had to kill him where he stood. As if cowed by the fierceness of this demonstration, Morgan stopped shouting, and again began remonstrating against our conduct, even if he had violated his Masonic obligations; for Masons had no right to put men to death. He was again told that all remonstrances were idle, and that he should prepare himself for death, otherwise he would have to die without making his peace. From this moment, and as if his nature revolted against the oppression of which he was the object, his bearing underwent a change. He became more firm, and disdained to make further appeals for mercy for himself; but the feelings of the husband and the father were still strong within him, and he humbled himself so far as to plead in behalf of his family. He begged that some permanent provision might be made for them, and above all things, implored us to communicate his fate to his wife. He requested that one of us would write a letter to his wife, making her acquainted with the facts

connected with his death, in order that her mind might be relieved from the horrors of uncertainty. As we saw no harm in making this promise, which, of course, we had no idea of keeping, we pledged ourselves to comply with his request, and assured him that his family should not be permitted to suffer from poverty. We then told him that we would leave him alone for half an hour, at the end of which time we should expect to find him prepared to meet his inevitable fate. He merely bowed by way of reply.

“Retiring from the room, we stationed ourselves near the door, and endeavored to prevent reflection by conversation carried on in a low tone. But it was in vain, every effort was a failure, and at last a gloomy silence fell over us, which none ventured to disturb. How Morgan passed his time, I can not say. Everything was quiet as the tomb. As he was chained and hand-cuffed, he could not move without our hearing him, and not the faintest sound fell upon our ears, which were so painfully open to everything that I verily believe the falling of a leaf in our midst would have caused us to start with terror.” \* \* \* “But

I can not dwell upon the subject, which, even at this distance of time, appalls the memory."

"The time having expired, we entered the magazine and found Morgan ready to receive us. He made no remonstrances, nor offered any resistance, his demeanor and acts being in all respects those of a man who has nerved himself boldly to meet a certain doom. We bound his hands behind him, and placed a gag in his mouth. One of our number marched a few yards in advance, and was followed by myself and the associate, between whom walked Morgan. We each had hold of one of his arms, above the elbow. A short time brought us to where the boat had been placed, and we all entered it, Morgan being placed in the bow, with myself along-side of him. My comrades took the oars, and the boat was rapidly forced out into the river. The night was pitch dark; we could scarcely see a yard before us; hence the time was admirably adapted to our hellish purpose. Having arrived at a place sufficiently distant from the land, the rowers ceased from their labors, and my particular duty now commenced. In the bottom of the boat lay a number of heavy



weights, all tied together by a strong cord that had been carried through the ring of each weight, so that they formed one mass. From the center of the cord by which the weights were united, proceeded another cord, of equal strength, and several yards in length. This cord I took in my hand, and fastened it around the body of Morgan, just above his hips, using all my skill to make it fast, so that it would hold. Then, in a whisper, I bade the unhappy man to stand up, and after a momentary hesitation, he complied with my order. He stood close to the head of the boat, and there was just length enough of rope from his person to the weights to prevent any strain, while he was standing. I then requested one of my associates to assist me in lifting the weights from the bottom to the side of the boat, while the other steadied her from the stern. This being done, and as Morgan was standing with his back toward me, and apparently looking into the water, I approached him and gave him a strong push with both my hands, which were placed in the middle of his back. He fell forward, carrying the weights with him, and the waters closed over the mass. We re-

mained quiet for the space of two or three minutes, when my companions, without saying a word, resumed their places, and rowed the boat to the place from which they had taken it. We then jumped ashore, and, exchanging pressures of the hand, separated without a word." Thus the diabolical tragedy ended with the Masonic grip, which may very appropriately be called the devil's grip.

"I made my way to my home with all dispatch, trembling at every sound, and dreading at each moment that I should meet some one who might recognize me notwithstanding the blackness of darkness in which the earth was enshrouded. So great were my fears for my personal safety that I did not reflect on the villainy in which I had been engaged." \* \* \*

"It was not until I had reached my bed-room that reflection came, and from that hour must I date the commencement of those torments which have never since left me. I threw myself on my bed, but sleep would not visit me. I was in a state of nervous excitement, and began to experience the gnawings of the worm that never dies, and to feel the intensity of the fire that is never quenched. At the earliest

dawn I arose, and went out, and wandered forth among the forests, tortured by remorse, and cursing the folly that had led me to imbue my hands in Morgan's blood." (See the whole narrative as published by Rev. W. J. Shuey, Dayton, Ohio.)

After carefully comparing the reports of committees and the testimonies of witnesses upon oath, as recorded by Bernard, and in other publications of the times, which a kind providence has thrown in my way, I am inclined to think that Howard was one of the three murderers. Probably the third was that man who, soon after the event, was seized with despair, and finally died, as formerly stated, in a state of insanity.

As an instance of this corroborative testimony, I quote the following from *Light on Masonry*, appendix, page 32: "John Mann, being sworn, deposeth and saith, that about the time he heard and understood that William Morgan had been taken away from Batavia, he had a conversation with Richard Howard, of Buffalo, bookbinder, (who works, or did work, with Mr. Haskins) who then informed this deponent that Morgan was confined in Fort

Niagara. And he believes, in the same conversation with said Howard, he informed him that five persons had drawn lots to see whom it would fall upon to execute the laws of Masonry upon Morgan; that the lot fell upon him. He seemed much distressed, and clasped his hands together and exclaimed, 'My God! must it be done,' or some words to that effect. He appeared to be under an impression that his Masonic obligations placed him under a necessity of submitting to do an act which seemed abhorrent to his natural feelings. In subsequent conversations said Howard gave this deponent to understand that the execution had been performed, but said nothing more as to his own agency in the transaction. This deponent further saith, that until a few days past his mind has been very unsettled as to the course which he ought to have pursued in relation to the communications so made to him; and he has been operated upon in some degree by fears for his own personal safety, and by doubts as to the extent of his obligations to observe secrecy in respect to the statements so communicated to him, that a few days ago he held a conversation with a

friend as to the general duties of a person so situated, and he at last determined to communicate the facts to some person who might feel bound to act upon them as public good should seem to require. JOHN MANN."

*"Sworn the 21st day of February, 1827, before me, William H. Tisdale, First Judge of Genesee."*

The following extract is also to the point. It is from the sworn testimony of William Terry, and may be found on the same 36th page of *Light on Masonry*, appendix. Terry was a Mason, and received his information from a Mason, or Masons. This he also testified upon oath: "Further, the relator stated that those engaged at Canandaigua, and there indicted, were to be kept harmless by the General Grand Chapter of the State of New York; and that all expense requisite to pay any fines that might be imposed was to be defrayed by said chapter, and that the actors in the affair of the abduction of Morgan so acted in obedience to the order (or by consent or knowledge) or directions of said grand chapter." \* \* \* "This deponent further saith, that another member of the Masonic

society also related the same facts substantially, and said he derived his information from a gentleman of Buffalo, a Mason, now deceased."

\* \* \* \* \*

"WILLIAM TERRY."

*"Sworn before me at Niagara, Upper Canada, this 20th day of March, 1827.*

J. B. CLENCH, J. P."

Observe, all these testimonies are from Masons, who not only could have no possible motive for criminating themselves, but were bound by every possible motive to clear themselves and their order, if they were innocent of the terrible crimes laid to their charge. Observe, too, the Masons could not say to such witnesses, "You are speaking of that of which you are ignorant." And it is an instance of satanic effrontery to say to us after all those developments, "You are meddling with that with which you have no business." And it is with similar effontery that Masons (after such a world of evidence) attempt to clear their order of all blame in the matter, and represent that Morgan's murderers were merely a few insubordinate "ruffians!"

We have concluded to notice in this connec-

tion another murder, and such a murder as Masonry *alone* could be guilty of. The crime of the murdered Mason was that of saying that the revelations in a book entitled "Jachan and Boaz" were truthful, or correct. The name of the murdered man was William Miller, and his business was that of a miller, in the town of Belfast Ireland. The name of the testator was Anderton, of Boston, Massachusetts; and the revelation was called forth during the stirring times which followed the Morgan murder :

"They had prepared a canvas-cloth cap, or bag, to put over the offender's head, coming down a little below the chin, and rigged with small ropes or strong cords fixed in the lower parts of it, so as to slip easily, and so that when the cap was on and the cords drawn each way, right and left, the cap would be gathered tight under the man's chin, so as to shut his mouth, and at the same time draw so close round his neck and throat as to strangle him.

"It was now at the black hour of mid-night. The executioners took their station a little to the left of the high priest or grand master,

who presided. Mr. Miller was led into the room, somewhat in the condition that candidates usually are. He was hood-winked and his coat off, but, so far as I recollect, he was not divested of his other garments. Mr. Miller was no doubt decoyed in by the promise of being made a Knight Templar, free of expense, and under the mask of friendship. Poor fellow ! he little thought what was in preparation for him. He was led along slowly from the west up near his executioners, when some one cried out, Who comes there? who comes there? The answer was bawled out as they seized upon him, 'A damn'd traitor, who has broken his Masonic obligations.' With that he, Miller, exclaimed, 'O my God! are you going to murder me? Oh, my wife! oh, my children!' The agony, the strong struggle, the half smothered utterance of the words, and the final shriek as the cap went over his head and face pierced me to the heart, and was enough to have softened the hearts of savages, if they had not taken Masonic oaths. Those horrid sounds of the tortured victim seem still to ring in my ears. No sooner was the murderous cap down over his face, and his whole



head enveloped, than the Swede and the Dane at the same instant sprang with all their might and drew the ropes or cords in opposite directions, and thus choked their victim. Poor Miller, after the most frantic struggles, like a person in a fit, then settled down upon the floor in the most dreadful convulsions. Other Masons then fell upon him, while the Swede and Dane, bracing their feet against Miller's body, still pulled by the cords around his neck, and there, while struggling on the floor, they cut his throat, and then cut his left side and breast open so as to show his heart. Some very few Masons present seemed by their looks to express some sympathy and compassion, while the rest, using the most profane, revengeful language, and with their fists clenched, grinned with horrid approbation!

"The body was then carried down stairs, while several Masons kept watch for fear of detection, and was thrown over into Limekiln Dock.

"I got away from this scene of Masonic murder as soon as possible, with the most awful impressions." \* \* \* "I left Belfast in a Russian ship, called the Ofen, in ballast,

for New Bedford. The next day after we got to sea, I threw my apron and Masonic papers overboard. I arrived in port, and returned to my family at Marblehead !”

The whole narrative, testimony upon oath, name and signature of the justice before whom oath was made, together with the names and report of the committee appointed to investigate the matter in Boston, Mass., may be seen in the Christian Cynosure of January 11, 1870; from which the above is copied. Would that all Masons would throw away their aprons and papers, and utterly abandon the diabolical system as did Anderton. But Methodist preachers trump up Masonry and tell us that “no man can be a good Mason and not be a good Christian.” In my pastoral visits to-day, a lady told me that she heard a former pastor of this church speak thus, and that from the pulpit. Still worse stories were told me this same 4th day of February, in the year of our Lord 1870, but I forbear to record them. One is by a lady, another by a gentleman, still living here. The doings of Masons form the subject matter, and the names of all the parties can be given. But where would

be the use? In one of the cases a civil trial was attempted: but the Masons came in mass, and so frightened the justice that he dismissed the case. No marvel that Zion languisheth, while her enemies laugh among themselves.

Rev. Mr. Baird who took seventeen degrees, but like Anderton has thrown away his apron, and for similar reasons, publishes in the Christian Cynosure an account of a Masonic murder in Canada, and gives the names of the principal parties engaged in it. It was on this wise: A Mason wanted to get rid of his wife: a brother Mason being a doctor, gave poison to kill, while pretending to give medicine to cure. The woman suddenly died. The lodge met in midnight conclave; nominated a coroner's jury, all of the lodge; the doctor who poisoned the woman dissected the dead body, by the same appointment; and the Masonic jury, in disguise of course, pronounced a verdict to suit themselves; and there the matter ended; the honest citizens not knowing that the Masons had any hand in the matter. Soon after, the husband of the murdered woman was married to the sister of the said doctor, and in five months after the latter event, the

young couple had an addition to their family. The writer heard Mr. Baird relate this horrid narrative of facts in a public meeting in Chicago. Mr. Baird is now lecturing against Masonry. Such is Masonic "friendship, morality, and brotherly love!" And when honest and outraged people lift their voice against this unparalleled deception and barbarism, the conspirators at once cry out, you are meddling with that with which you have no business!" And what is, if possible, still more annoying, mistaken, though well meaning people, would have us handle this monster with great delicacy, or be charged, forsooth, with unchristian severity! Now, we candidly confess that we have not so learned Christ; and think it belongs to a Christian as well as to other men, to deal with murder as such; and when attacked by a roaring lion, not to meet it as though it were a cur-dog. And when the uninitiated and honest part of community shudder in view of such crimes, let them not forget that all Masons are bound to defend the perpetrators of them, defiant of all law, both human and divine: and although we readily admit that all Masons are not disposed to

commit such crimes, it must be remembered that they are *under oath to do so, or to assist others in doing so*. In proof of this it is only necessary to refer to the fact that they are under obligations enforced by death penalties, to "obey all the ancient laws and usages of Masonry;" to "obey all due signs and summonses handed, sent, or thrown to me," to go on a master Mason's errand, even barefoot and bareheaded, to save his life." To obey "the grand hailing sign of distress" is, if possible, still more binding; and to "avenge the death of our ancient grand master, Hiram Abiff," is especially binding; as also to "take vengeance on the traitor," &c., &c., and all this "under no less penalty than to have my throat cut, my left breast torn open," &c., &c., &c. And though the party thus called to act, may be entirely averse to such action, he will find himself so artfully *involved* that he cannot back out. He may wring his hands as did Howard, when called upon to murder Morgan, and exclaim, "My God, must it be so?" but he will find no way of retreat. So it was with Anderton in the Belfast lodge; when he found that Miller was to be murdered that

night instead of being raised to Knighthood, as was artfully pretended, he, Anderton, begged permission to leave, but was told *it could not be*: no, for it is a grand principle in Masonry, that all who are made acquainted with such doings *must be so involved that to divulge would be to commit themselves*. See this principle developed in the Morgan conspiracy, and mentioned and relied upon by the conspirators as a principal ground of their security. Said one, "There is nothing to fear, for it has been so ingeniously contrived, that every one is implicated that knows any thing about it!" Just so in the Canada murder mentioned above; Baird had the summons thrown in at his window in the dead hour of the night. The three men who roused him by the Masonic knock, and threw in the summons, left him to read it, but spake not a word; nor did he know for what purpose he was called, even when he read the summons. He had to start however, and travel a long journey under cover of night. When he entered the den he there found, I think, seventeen men in dark conclave. He soon found that their work was to cover up a Masonic murder already com-

mitted; but like Anderton, he found there was no door by which he might escape. Should he attempt to escape, he would thereby simply lay the brotherhood under the necessity of committing another murder, and all that would ever be heard of him would be a notice in some paper, something like this: "He left his home on the night of —, and has not since been heard of." In that dark conclave the Masonic plans were laid to cover up the Masonic murder, and Baird, however unwilling, was thus identified with, and involved in, the whole affair; so involved, that to divulge would be to incur the dreadful penalty of Masonic law, and that of the law of his country!

Such is the way in which *the craft work and labor*. Be assured of it that these words in the Masonic vocabulary mean something. God forbid that the reader should ever have an experimental knowledge of their import. Let those who propose to join the lodge take warning. *Never go where you can not act out your convictions of right*. Say with Paul, "I will not be brought under the power of any."

Still further to show how Masons "work"

and "labor," we will yet quote from "Whittlesey's Report." We dwell upon this subject for reasons that are sufficiently obvious. No honest man will join himself to this iniquitous combination or continue to adhere to it after he knows what it is. Nor can Masonry after it is known do its "work" to any considerable extent in a community where to command respect moral rectitude is essential. For in a respectable community he who unites with or continues to adhere to such a system after its character and works are known, must be recognized as *insane* or *insincere*. Therefore to expose Masonry in a community where moral worth is respected, is to kill it. And right well do Masons know this, hence the terrible oaths and penalties by which they enjoin secrecy. Hence, too, the daring recklessness with which they deny what is divulged, asserting that it is all lies; that it is not Masonry. And this is particularly the case with regard to the oaths in the higher degrees. In proof of this, mark the desperate efforts that were made by the lodges, and by their messengers and spies, to obtain from Morgan and Miller the manuscripts of the seventh degree



wherein the words "treason and murder not excepted" first occur. For the same reason it is that they make such efforts to blast the character and thus make void the testimony of those who make known the villainous working of the system. Take another instance of this kind as recorded in Whittlesey's Report:

"Measures were taken to injure the character of Morgan, and thus to shut him out from sympathy and credit. In the month of August, 1826, an advertisement was inserted in the Ontario Messenger, printed at Canandaigua, of which the following is a copy:

**"NOTICE AND CAUTION."**

"If a man calling himself William Morgan should intrude himself on the community, they should be on their guard, particularly the Masonic Fraternity." Mark the art. He is represented as dangerous to all classes of community; and the parties publishing the slander are represented as being tenderly concerned for all classes, but by adding the significant words, "Particularly the Masonic Fraternity," all the secret brothers are apprised of the real

secret. Morgan was in this village in May last, and his conduct while here and elsewhere calls forth this notice. "Any information in relation to Morgan can be obtained by calling at the Masonic Hall in this village." That is, by coming to this Masonic den, the conspirators will obtain full directions and authority to act in this matter! Brethren and companions [when they reach the seventh degree they are called "companions"] are particularly requested to observe, mark, and govern themselves accordingly. "~~See~~ Morgan is considered a swindler and a dangerous man. ~~See~~ There are people in this village who would be glad to see this Captain William Morgan." [That is, we are thirsting for his blood!]

"Canandaigua, August 9th, 1826."

The Report adds, "This notice was copied into many of the newspapers in the western counties of the State of New York, and particularly into two newspapers printed at Batavia."

This is what is called "working on the square," "under the arch," &c., &c. And when the facts are made apparent to "cowans," despite all the *craft* of the "craft," then we

are told that it is simply the work of certain "black sheep for which the institution should not be held responsible." Even Richardson in his able and very thorough exposure of the Masonic degrees, conveys this idea in his introduction. But we have here fully exposed even this species of Masonic deception, that honest people may not be deceived. The fact is, all this belongs to "the work and labor of the craft," and the whole is enjoined upon them by their oaths and death penalties, as this work fully shows. And such is the nature and extent of Masonic work that they are ever and anon laid under the necessity of practicing deception and positive falsehood to hide their doings from honest people. You have a striking instance of this in Giddins' narrative as given in the Cynosure. Although he was painfully averse to the murder of Morgan, yet he was led to work with the conspirators, and more and more found himself under the necessity of practicing deception and falsehood to hide the diabolic workings. And for his ingenious lies, he tells us, he received much praise from the brotherhood! Another thing made evident in his narrative, is the fact that

in their numerous consultations he and all the others, then acting under the direction of the Grand Lodge, *invariably* agreed that Morgan had forfeited his life, and should die; yea, and that they were *bound* to put him to death! The *coolness, cruelty, unanimity, and perseverance* with which the conspirators pursued Morgan unto *death*, will hardly find a parallel in history.

Before I acquired a knowledge of Masonry, I labored under great disadvantage, and suffered much in consequence. Nor was I well prepared to defend myself even when I obtained a knowledge of its numerous oaths and obligations as found in the different degrees. It was not till I obtained a knowledge of the *Masonic* import of the words, "work" and "labor," that I was prepared to defend myself. Nor was I well prepared even then: it was only when I had by thorough investigation and much observation, acquired a knowledge of its numerous, deceptive, and very artful *methods* of working, that I was prepared to escape its snares. When it is laying its plans for your ruin, it will not only enlist in its service persons who are not Masons, but it will employ one or

more of those who are Masons, to act as your friend; and to do the work thoroughly, and lead "cowans" to believe that the movement is not one of Masonry, such persons will profess, and seem, to be opposed to the movement. By such methods I have often been deceived. In this way I was forced to the conclusion that I could not, intelligently and with safety, trust a Mason in such cases till I had good evidence that he had really abandoned Masonry. Nor do I feel myself safe, till such persons are willing to *divulge* as well as *renounce*. And although there may be instances of sincerity while there is an unwillingness to *divulge*, such persons can not blame us for being slow to trust them. After Judas took side with the devil, he "betrayed the Son of man with a kiss!"

As further illustrative of such Masonic methods, we have concluded to give another extract from "Whittlesey's Report." We could give the same and similar from other sources, but this report is so thorough, it has become a favorite with us.

"In the month of August, 1826, a man representing that his name was David Jones, and

that he was a fur-trader from Canada, came to Rochester, and spent most of his time in the warehouse of Edward Doyle, who had himself about four years previous removed from Canada, and was a high officer in the Monroe encampment. About the middle of August, he went to Batavia, and ingratiated himself so far with Morgan and Miller by offers of pecuniary advances that he was received into their confidence, and into a participation in the publication. He remained at Batavia about three weeks, and surreptitiously possessing himself of a portion of the manuscript suddenly left Batavia with the portion he had thus acquired, and carried it to Rochester. From thence the manuscript was sent by a special messenger to the city of New York, and laid before the General Grand Chapter of the United States, then in session in that city."

Thus it is that a Mason will be employed to act as your friend when the purpose is to effect your ruin. The shrewdest and worst are always selected for such work.

The next thing in the Masonic programme was the seizure of Morgan, and as the various civil officers were Masons this was easily done.

According to the report before us, this part of the conspiracy was carried out thus :

“In July, 1826, Morgan was arrested on a civil suit at Batavia, and gave bail. On the 19th of August, 1826, Johnson Goodwill, Kelsey Stone, and John Wilson, of Batavia, all Freemasons, and Daniel H. Dana, a constable of Pembroke, about fourteen miles distant, on ascertaining that neither of the heads of the families in the house where Morgan resided were at home, rushed into his room and seized his person and all the papers which he was then engaged in arranging for the press. The arrest was made by virtue of a bail piece, and he was hurried to jail without time being given him to procure other bail. The sheriff was not to be found, though he had been seen with the four men immediately before the arrest, and Morgan was detained in jail from Saturday until Monday morning. While he was so confined in jail search was made at his lodgings, by virtue of some pretended process, for the papers which Morgan had been engaged in preparing, but without success.”

The next thing in the programme was the seizure of Miller, and, if possible, of the re-

maining papers, or the destruction of the printing-office by fire. For these purposes "they came," says the report, "from Buffalo, Lockport, Canandaigua, and Rochester, and expectations were entertained that there would also be a party from Canada." \* \* \* \*

"Colonel Edward Sawyer, of Canandaigua, headed or commanded this party, but they failed to effect their object, and dispersed a little before daylight the next morning." Miller having been apprised of the movement, was prepared to defend himself and property; hence, the cable-towed gentlemen thought it wise to take care of themselves by flight. "And perhaps," says the report, "the numbers composing this party, and the different and distant places from which they came, illustrate more forcibly than any other single fact the extent of the combination to suppress the publication of the book." On the night of the 19th, two days after, an attempt was made to burn Miller's office, but this also failed. Poor Morgan, however, was in their hands, and they proceeded thus:

With or without pretense of law, he was dragged from place to place; and from prison



to prison, till they got him entirely under their power thus, as stated in this report: "They arrived at Canandaigua with Morgan the same day, and in the evening took him before the magistrate who issued the warrant, by whom he was examined and discharged; Loton Lawson appearing as a witness *on behalf of Morgan!* Chesebro then immediately applied to the same magistrate for a warrant against Morgan, for a debt of about two dollars, claimed to be due from him to Aaron Ackley, a tavern keeper, which debt Chesebro alleged was assigned to him. Judgment was entered against Morgan for two dollars and sixty-nine cents, debt and costs, and an execution immediately issued, which was put into the hands of Holloway Hayward, then present. Morgan took off his coat and offered it to the constable to levy upon, for the debt. The constable declined receiving it, and arrested Morgan and committed him to the jail of Canandaigua the same evening, on the execution. He remained in custody in Canandaigua jail, until the evening of the next day."

It will be seen that in all those Masonic movements, however barbarous and murder-

ous, men hitherto considered civil, respectable, and even religious, were amongst the most efficient actors. I call attention to this, because it is by such men, more especially, that the system is supported and the unwary deceived! Where Masonry is involved, an adhering Mason should not be trusted, be he who he may.

“Immediately after Morgan was committed to jail, [in Canandaigua] Loton Lawson, a farmer residing near Canandaigua, procured a horse and went to Rochester the same night, a distance of twenty-eight miles, and returned the next morning a little after breakfast. He went to bed soon after his return, and informed the innkeeper where he slept, that some gentlemen from Rochester would call for him in the course of the day.” Mark how Masons “work” and “labor,” and then go to “refreshment:” nor let it be forgotten, that this is the man who a little before “appeared as witness on behalf of Morgan.” “On the 12th of September” [the same day on which Lawson returned from Rochester] Burrage Smith, and John Smith, of Rochester, took the stage from that place in the morning, for

Canandaigua; they were joined by James Gilles, at Victor, ten miles distant from Canandaigua, and all three arrived at the latter place early in the afternoon of the same day. Smith and Whitney called upon Loton Lawson, in the evening of the same day, September 12; Loton Lawson called at the jail a little after dark, and asked for William Morgan. The jailor was absent, [this, of course, was part of the Masonic plan] and Lawson informed the jailor's wife that he wished to pay the debt for which Morgan was confined, and take him away." Observe, this good Mason still acts as Morgan's friend though fully bent on murdering him. Mrs. Hall the jailor's wife, declined accepting the amount of the execution, on the ground that she did not know the amount, and also refused to permit Lawson to have any private conversation with Morgan. Lawson asked Morgan, however, in the presence of Mrs. Hall, if he would go home with him if he, Lawson, would pay the debt, and take him out? To which Morgan answered that he would; Lawson then expressed great anxiety to get Morgan out that night, and pressed Mrs. Hall to receive the amount of the debt, which she still declined."

“Lawson went out and soon returned with another person, whom Mrs. Hall can not identify, and insisted on her receiving the amount of the execution. Mrs. Hall peremptorily refused. He went away and returned again, reiterating his request with the same effect. He went away again, and soon returned with Edward Sawyer, who advised Mrs. Hall to receive the amount of the debt, and let Morgan go. She still refused. She subsequently consented to discharge Morgan, at the request of Nicholas G. Chesebro, who was the real plaintiff in the execution, and took the keys of the prison for the purpose of opening Morgan’s cell. Before she opened the cell, Lawson gave a single whistle at the front door, which brought a man to the jail steps. Morgan’s cell was unlocked; he came out, and Lawson took him by the arm, and went towards the door of the prison hall, which was unlocked by a person on the outside, and they went out. Before they left the jail steps, Morgan was seized with violence by Lawson, and by the person who was called there by his whistle. Morgan struggled, and cried ‘murder,’ once or twice, resisting as much as possi-

ble, and in the struggle his hat fell off. Edward Sawyer and Nicholas G. Chesebro were waiting near the jail steps, and when the struggle commenced, they followed Morgan and the two men who had hold of him, and who were going eastwardly from the jail. Chesebro came up with them, and stopped Morgan's outcry, by thrusting a handkerchief, or something similar, in his mouth. Sawyer gave a distinct rap upon the curb of a well, at which signal, Hiram Hubbard drove up with a two horse carriage, which had been harnessed and was in waiting for the purpose. He overtook the party who had Morgan in their possession, a few rods east of the jail, when two of them thrust Morgan into the carriage, and then got in themselves. The carriage immediately turned around and drove through Canandaigua, by Main street, northerly. This was about nine o'clock in the evening, and it was a bright moonlight night. Loton Lawson, Burrage Smith, John Whitney, James Gillis, and probably one or two other persons, whose names are not known, either rode in or accompanied the carriage containing Morgan. It would seem, that this carriage was accompan-

ied most of the distance by outsiders, either on horseback, or in some separate conveyance."

Thus it is that the "craft" "work" and can "labor." "Chapters" and "Encampments" concoct the murderous plans in dark conclave, and issue their diabolical mandates, and all the "cable-towed" fraternity, like so many sub-devils, run to execute them. And this they do most effectually by professions of great friendship, till they get their victims in their power. Thus it was that Morgan was caught by Jones, Lawson, and others; and thus it was that Mrs. Morgan was led from place to place after her husband was murdered, they professing great sympathy for her, and promising to find her husband, till they obtained from her what they supposed to be the remainder of the papers exposing Masonry, but fortunately the matter contained in those papers had been previously put in type. Hence, when they supposed that they had destroyed both Morgan and the papers, they had accomplished just nothing but their own ruin and that of their diabolical system! Thus it is that God still turns the counsels of Ahithophel to foolishness, makes the wrath of man to

praise him, and restrains the remainder! Poor Morgan, however, was completely in their power; and being bound, gagged, and blindfolded was carried some one hundred and fifty miles through a thickly settled country, and finally suffered the extremity of Masonic vengeance in the way we have already shown. And still they bawl out, "Friendship, morality, and brotherly love; these are the principles of our system!" And anon they exclaim, "This is our motto, In God is our trust!" Can anything exceed this?

This report traces Morgan and his murderers to Niagara, specifying both the actors and their acts; but having given the most important part in another connection, and having given enough here to show the *methods* of the "craft," we follow the report no further, especially as Bernard and others have given it in full detail. What we have given, however, clearly explains why the "craft" are so anxious to fill the various offices in church and state with Masons; namely, that they may be able successfully to carry out all their villainous plans. Had not constables, sheriffs, jailors, &c., &c., been Masons, Morgan could not have been

seized and dragged from jail to jail, and from place to place as he was, and for so great a distance. Nor could the various offices in church and state be retained by the conspirators were not the appointing powers in the lodge, or in league with lodge men, for selfish purposes. Above all men, they are to be dreaded and despised, who, though not in the lodge, are always ready to work with the "craft" outside the lodge. They are such tools in the hands of the Masonic conspirators as Judas was in the hands of those who conspired to murder Jesus Christ.



## CHAPTER VII.

Hallett's report—Testimonies of both seceding and adhering Masons—Daring falsehood of Grand Lodge contradicted and acknowledged—Numerous quotations from Masonic writings, together with overwhelming facts, all showing the *teachings, doings, and methods* of the conspirators—Dedication of Masonic halls—Poetry—Gross idolatry.



E will now quote from another very important document belonging to the Morgan times, and resulting from the Morgan murder. It is entitled

“MR. HALLETT’S REPORT

On the construction of Masonic penalties, &c. Adopted by the National Anti-masonic Convention, held at Baltimore, September, 1831.”

“The committee appointed to ascertain from the most approved Masonic publications previous to the year 1826, the true construction of Masonic penalties, beg leave to report :

“Does the plain, literal, unequivocal meaning of the terms in which Masonic penalties

are expressed in Masonic oaths, impose upon the candidate receiving the oath a bodily punishment should he disclose the secrets of Masonry, or violate any part of his oath, that must result in death?

“Is this penalty invariably imposed in every Masonic oath, under different forms of infliction in different degrees, but all meaning *death*, and nothing but death; and is there no other penalty (such as expulsion) but death expressed, implied, sanctioned, or required in any of the oaths of any of the degrees?

“If such are the nature and literal significance of the penalties, what are the constructions and explanations (if any) put upon those penalties by the most authentic, the most moral, and the most approved books and public addresses on Freemasonry, published under the sanction of lodges, chapters, and encampments of Masons, before the purity of Masonic principles and practices was called in question, in consequence of the outrage upon William Morgan?” Such are the points to be investigated.

It having been fully ascertained that Morgan had been barbarously dragged from his

home and murdered, and that by Masonic law and authority, all the elements of true patriotism and religion throughout the United States were roused and made to concentrate upon the devoted head of this great anti-republican, anti-christian, and truly murderous power. Hence, those who still adhered to Masonry employed all possible fraud and falsehood to defend themselves and their sinking system. They actually denied both the oaths and the penalties; and when that daring falsehood was refuted, they alleged a peculiar Masonic construction put upon the terms, and when this failed they alleged and alleged till all their Masonic craft was exhausted. Such is the way in which this important report was called forth.

“The first point to be demonstrated is, that the language of Masonic oaths declares death to be the penalty for disclosing Masonic secrets. On no point of the disclosures of Masonry have Masons been more strenuous in the denial of the allegations made by seceders, and with politic reason, too, well knowing that the implication of their institution in the

murder of Morgan depends upon the conviction of the public mind as to this fact.

“What, then, is the language of Masonic penalties? Without referring to the numerous judical trials, in which the terms of these penalties have been as distinctly proved as human testimony can prove anything, we will take the concessions of the Grand Lodge of Rhode Island.

“That Grand Lodge, composed, we believe, of as upright men as any grand lodge in the Union, in an address to the people of Rhode Island, June 13th, 1831, through a committee of eight respectable individuals, said :

“‘We solemnly aver, in the sight of heaven, and appeal to the Great Searcher of hearts to test our sincerity, that we have never received, given, nor countenanced any obligation requiring or sanctioning the sacrifice of life as the penalty for disclosing Masonic secrets.’

“This asseveration was met by the positive statement of nine seceding Masons, as unimpeachable as the committee of the Grand Lodge, giving the precise terms of the penalties of the first three degrees, as administered in the Rhode Island lodges, and challenging

the Grand Lodge Committee to pronounce their statement false, under a pledge if they did so to test the truth by an action for libel in a court of law."

Now here is an instance of daring falsehood, seldom equaled, and probably never exceeded, in the history of our fallen race. Mark the following particularly: *the declaration of falsehood is by an organized body of men, no less than the "Grand Lodge of Rhode Island;" the declaration is made through the public press "to the people of Rhode Island," to their fellow citizens of the whole State; it is not a hasty utterance, but the deliberate decision and resolution of the "Grand Lodge" met in council, and a committee of eight, of their own body, is appointed to publish their solemn declaration; and, finally, they make a solemn and awful "appeal to the Great Searcher of hearts to test their sincerity!"* This is Masonic "friendship, morality and brotherly love!" To deceive their fellow-citizens, they utter a palpable falsehood, and "appeal to the Great Searcher of hearts to test their sincerity;" nor is this an occasional occurrence, for in their public meetings, and in their lodges, especially at the initiation of

members, they constantly exclaim, "This is our motto, in God is our trust." After painful struggles of long continuance, in view of painful facts, I came to the conclusion, that when Masons and Masonry were involved, I would not believe the testimony of a Mason, whether he were in the pulpit, in the pew, or in the world. Nor was I safe till I did so; nor is any man safe till he takes the same ground; seeing such false testimonies are given for the very purpose of gaining advantage over the unsuspecting and innocent, and for the deliverance of the guilty. There are those who will object to this conclusion, but when they have passed through circumstances such as I have, and have suffered for their obstinate unbelief as I have, they will come to it.

Being pressed beyond measure, and finding themselves and their institution in a state of great peril, the "Grand Lodge of Rhode Island," in a state of desperation, attempted to escape in the way stated above. But Roman being met by Roman, the "Grand Lodge" suffered a grand defeat. They made another attempt, however, but that proved still more

fatal to their bad cause. Hear the report:

"In their reply, published the 5th of August, 1831, the committee of the Rhode Island Grand Lodge admitted fully the precise language of the penalties, as stated by the Rhode Island seceders, notwithstanding their former solemn denial. They say, in their second address, 'We might safely admit that the penal clause is stated by Messrs. Potter, Chase, and others, *in correct language.*' They also say, 'We will not dispute with the gentlemen referred to with respect to their *language.*'"

"That language is as follows: and we now lay it down as fully admitted by a grand lodge of Masons in this country, [not seceders, observe] that the penalties of the three first degrees are in the following letters and words, to-wit:

"1. *The Entered Apprentice's oath.* 'Binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, where the tide ebbs and flows twice in the twenty-four hours.'

"2. *In the Fellow Crafts oath.* 'Binding myself under no less penalty, than to have my

left breast torn open, and my heart and vitals taken from thence, and given as a prey to the fowls of the air, and wild beasts of the field, should I ever prove wilfully guilty of violating any part of this, my solemn oath or obligation of a fellow craft Mason.'

"3. *In the Master Mason's oath.* 'Binding myself under no less penalty, than to have my body severed in two in the midst, my bowels burnt to ashes, and the ashes scattered in the four winds of heaven, that there might not the least track or trace of remembrance remain, among men or Masons, of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this, my solemn oath of a Master Mason.'

"We thus establish the very terms in which Masonic penalties in the three first degrees are expressed. It would be well here to recall to mind the vituperations hitherto cast upon seceding Masons for disobeying the very facts that a grand lodge now admitted to be true. And if seceders have thus faithfully disclosed the penalties of the first three degrees, can it be doubted that the still more deadly penalties of the higher degrees—their obligations to



conceal crime, and to espouse a brother Mason's cause, be he right or wrong,—have been made in equal good faith, under the sanction of civil oaths in courts of law?"

The small-fry of cable-towed gentry in the present day, being either green, deceptive, or both, with would-be-wise looks talk about Masonry as being a profound secret to "cow-ans;" and tell us withal, that "we are talking about that with which we have no business;" and with a look and laugh alike dishonest and vulgar, intimate that we are in profound darkness: whereas, we have the very same authority for saying and testifying as we do, that they have for taking and keeping their barbarous oaths, and for running the length of their cable-tow to violate the laws of God and those of their country, namely, the authority of the "Grand Lodge!" But while this is their authority, their *only* authority for thus acting, this is not our only authority for thus testifying; far from it; but as this is supreme authority with them, we confront them with it.

But we turn again to the report.

"Having thus established the terms of the penal clause, the only point on which Masonry

can pretend to join issue with anti-masonry here is as to the 'construction' of the penalties.

"'In this institution,' says the Rev. David Benedict, in his address before the Grand Lodge of Rhode Island, June, 1830, '*much depends upon construction.*'" The reader will please remember why the "craft" employed such deceptive evasions at this time; and also that when this dire necessity passed away they boldly asserted, and do still assert, that in putting Morgan to death "no more than justice was done him." Remember, too, that by such attempts to evade, deny, and conceal the fact this report was called forth.

Hence the report continues thus: "We will take the reverend grand orator at his word, and test Masonic penalties by Masonic *construction*. The whole case might be fairly left to rest on this one point—that if Masonic penalties, in the hands of weak or wicked men, are liable to the literal construction put upon them by the murderers of William Morgan, and that construction is virtually sanctioned by Masonry retaining these convicted felons in her fraternal embrace, as she has done in the case of every individual convicted or sus-

pected of participation in the case of the Morgan outrage, then, surely, every man who would prefer being a good citizen to being a good Mason must see that the latter qualification is utterly incompatible with the former." There, that's the conclusion, the inevitable conclusion—*being a good Mason is incompatible with being a good citizen!* And, observe, this conclusion is based upon the "construction" that Masons at that crisis pretended to put upon the barbarous phraseology of the penalty clauses in the *first three degrees*, and which, it is well known, was not, and is not, the true construction. But even though it were, there is still enough left in their system, and left undenied and unqualified, to entitle it to be branded with ever-during infamy. And if being a good Mason, according to the "construction" claimed by Masons themselves, is incompatible with being a good citizen, even in the first three degrees, how much more incompatible is it with being a good Christian! And if all this is true of Masons of the first three degrees, even allowing the mitigation specified, how much more true is it of Masons of the higher degrees, which are incalculably

worse, and for which the slightest qualification is not even claimed!

But we return to the report, which seems to be quite as thorough as the preceding report; and the reader will please to observe that everything is based upon Masonic testimony and claims, and they of the highest authority, and all this with a legal ability and accuracy which do great credit to the heads and hearts of the committee. Hence, the whole was unqualifiedly indorsed by the National Convention for whom the committee acted, and to whom the report was read. Let us hear it, therefore, with profoundest attention:

“But we will not leave the case here. Masons claim the benefit of ‘construction,’ and they shall have it as scrupulously as the benefit of clergy was formerly extended to another class of offenders against the civil law. Thus the Grand Lodge of Rhode Island admit that the *language* of Masonic penalties says *death*, and nothing but death; but *they* construe it to mean *expulsion* from the lodge, and they solemnly deny that any principle or practice, open or secret, in Masonry construes the penalties to mean anything but expulsion.

“No man—we had almost said no Mason (who has read the Lockport trials)—will now venture to deny, that the following facts, connected with the disappearance of an unoffending citizen, in 1826, have been legally established, viz:

“That William Morgan, a Mason, who had disclosed Masonic secrets, and thus incurred Masonic penalties, whatever they may be, instead of being expelled from the lodge and chapter, was kidnapped and murdered by Masons, and that at least five hundred of the fraternity must have been knowing to, and directly or indirectly implicated in the outrage;—that although the resistance to the regular course of law, in the investigation of this crime, has been unparalleled in our history, and has in fact set justice at triumphant defiance, yet sufficient proof has been produced, and enough convictions been made, to satisfy every Masonic body in the United States, if they really doubted about the construction of their penalties, that the kidnapers and murderers of Morgan understood, and construed, and acted upon their obligations, *literally*—and yet, that of ten Masons

convicted of, or who plead guilty to, a participation in the outrage upon Morgan, eighteen others indited, and one hundred, at least, suspected on strong grounds, not a single man of them has been expelled from any lodge or chapter, though each subordinate lodge and chapter, have ample power to expel for unmasonic conduct; the power of the latter so to expel extending to every subordinate lodge and chapter in the state—but that to this day every one of the kidnappers and murderers, now living, stands in full fellowship with the New York lodges and chapters, and is entitled to the same fellowship as visiting brother in all other lodges and chapters in the United States.

“We have also legal proof, not attempted to be disproved by Masons themselves, in the trial of Shepherd and Maxwell, before Judge Nelson, before a special court in Niagara County, March 8, 1831, that the abduction and murder of Morgan, for disclosing Masonic secrets, was concerted and discussed in the Mark Master’s Lodge and Royal Arch Chapter at Batavia, and in the chapter at Rochester, a week previous to the 15th of August, 1826,

more than a month before the seizure and abduction of Morgan was carried into effect; that previous to this consultation for disposing of Morgan, a committee had been appointed from the lodge or the chapter, to take measures to prevent the disclosures Morgan was about to publish; and that the account of the expenses in this business, traveling to Rochester, Canandaigua and Buffalo, and doubtless the firing of Miller's office at Batavia, were presented in a chapter of Royal Arch Masons for settlement. These facts were sworn to by General Jonathan R. Barlow, and Judge William Mitchell, who were present at the chapter when the facts transpired, and not a man alleged by them to have been in that conspiracy dared to come upon the stand and contradict their testimony. To show that this Masonic conspiracy extended even out of the United States, we have the further testimony, that a Masonic lodge of more than twenty-five Masons, in Newark, Canada, who had previously been notified of the proceedings against Morgan, met on the Canada side to consult on the means of putting the *traitor* out of the way, and that a respectable member of the

Canada parliament was one of the conspirators. [See Shedd's testimony in the trial of Elisha Adams.] In a word, no man who will read the Lockport and Niagara trials, can any more doubt that numerous bodies, in their Masonic capacity, and numerous Masons of highly respectable characters as citizens, were directly concerned in planning and carrying into effect the abduction and murder of William Morgan, than he can doubt whether the evidence in the trials at Salam establishes the fact that the Knapps were directly concerned in planning and carrying into effect the murder of Captain White."

Here again, two points are proved beyond the possibility of rational doubt, viz, that the Masonic penalty for revealing its secrets is *death*, and that in some of the most barbarous forms; second, that this penalty was inflicted upon Capt. William Morgan by order of the constituted Masonic authorities assembled in council in the higher lodges; and all this sworn to by Masons who were present in such councils, and gave that sworn testimony before the tribunals of their country, no Mason daring to come forward and question its truthfulness:



and, moreover, many of those infatuated wretches who executed such diabolical orders, either confessed, or were found guilty of the horrid crimes to which they were thus impelled by their Masonic masters and lodges.

The report now goes on to show, from works published by the highest Masonic authority, and still in circulation, that death in various forms is the Masonic penalty for revealing Masonic secrets, and that without exception.

"The Freemason's Monitor, by Thomas S. Webb," is appealed to, and shown to have the sanction of the highest Masonic authority. The report first quotes from "Observations on the Degree of Elected Knights of the Ninth Arch, and called a Chapter." 'This is the twenty-third degree of Masonry, and is given in the list of forty-three degrees, which Vinton, in his Masonic Minstrel, page 241, says are conferred in the sublime grand lodges in Charleston, South Carolina, in the City of New York, and in Newport, Rhode Island.'"

It will be remembered that this degree of knighthood is founded on a Masonic fable of double murder, namely, the murder of Hiram Abiff and the murder of his murderers by

order of Solomon ; hence, it is not matter of wonder that this lodge and its members are covered all over with signs of murder. Hence, to prove that the Masonic penalty is *death*, the report gives the following extract from Webb's Monitor :

“All the brethren must be dressed in black, and their hats flapped, with a broad black ribbon from the left shoulder to the right hip, on the lower part of which are nine red roses, four on each side, and one at the bottom, to which is suspended a *poniard*. The aprons are white, *sprinkled with blood-red*, and lined with black. On the flap a *bloody arm* with a *poniard*, and on the area a *bloody arm holding by the hair a bloody head*. Near to the lodge is a small dark place, representing a cavern, in which is placed a lamp—a place representing a spring, with a basin to hold water, and a table on which are laid a *poniard*, and a representation of a *bloody head* as just severed from the body : near the table a large stone to sit on, and below the lamp, in capital letters, VENGEANCE !”

“This is the scene. The Inquisition in its worst days, or the secret tribunal of Germany,

could not with all their ingenuity better represent the dress and den of an assassin. And yet, the symbols of this bloody degree have been for years borne through our public streets in public procession, without the uninitiated daring to inquire if they were really symbols of charity, mercy, and brotherly love! Mr. Webb next proceeds to give us the origin of this degree, which is indeed 'replete with useful information' to those who will apply it to a recent infliction of '*vengeance*' upon a Masonic 'traitor.'"

The report now gives the history of this degree, but as we have given it elsewhere, and have already stated that it is founded upon a Masonic fabrication of a double murder, we omit it, especially as the Hiram Abiff story is now pretty well known. In fact, it is not this degree alone that is laden with symbols of barbarism and murder. All the degrees and lodges are crowded with such symbols---swords, poniards, coffins, serpents, human skulls and leg-bones, black and bloody colors, &c., &c. We may not, however, omit the following item in this part of the report:

"Mark, too, the blood-thirsty spirit ascribed

to Solomon in this Masonic murder, which Masonry has palmed upon the world for Holy Writ, and then compare it with the act of the high priest of the chapter at Rochester at the head of his Masons, who, when told that one William Morgan was about to print the secrets of Masonry, got up, pulled off his coat, stripped up his sleeves, and said, 'BRING ME THE MAN THAT DARE DO THAT THING, AND I WILL SHOW YOU WHAT TO DO WITH HIM.' Did he mean, think you, that he would expel him from the lodge?" Yes, in the way that *he* was expelled, whose bloody head is represented in this degree!

As the testimony presented in the report is drawn from Webb's Monitor, and as Webb does not, of course, give the oath in this degree, the report does not give it, we therefore have concluded to give it just here:

"I do solemnly swear, in the presence of Almighty God, that I *will revenge* the assassination of our worthy master, Hiram Abiff, not only on the murderers, but also *on all who may betray the secrets of this degree*; and, furthermore, that I will obey the decrees of the Grand Council of Princes of Jerusalem; and if I

violate this, my obligation, *I consent to be struck with the dreadful poniard of vengeance now presented to me*, and to have my head cut off and stuck on the highest pole or pinnacle in the eastern part of the world as a monument of my villainy! Amen! Amen! Amen! Amen!"

Now, just think of professing Christians, and professed ministers of the gospel of Jesus, binding themselves by such horrid oaths and penalties to obey all such bloody "decrees!" And just think of Masons, when hard pressed, solemnly testifying that their penalties only mean expulsion!—for let it be remembered it was such declarations that called forth the report from which we here present extracts.

The following extract will explain itself.

"In the next degree, as given in Webb's Monitor, page 239, it is related that about six months after the *execution* [not murder] of the *traitor* [Akirop] Solomon elected fifteen masters to go in quest of some other '*traitors* and *villains*' who had violated their oaths. These seceders, it seems, were found peaceably and honestly employed, working in the quarry of Beudaca; but this was no more protection

against Masonic vengeance in those days than honesty and industry have proved in our day to be a protection of the life of one, and the characters of all seceding Masons.

“The Monitor goes on to tell us of their fate thus: ‘Five days were spent in the search, when Terbel discovered them cutting stone in the quarry. They immediately seized them, and bound them in chains. When they arrived at Jerusalem they were imprisoned in the Tower of Achizer, and *the next morning* a punishment was inflicted on them adequate to their crimes.’ \* \* \* \* ‘After *vengeance* had been fully taken on the traitors [proceeds the account], Solomon instituted the order of Illustrious Knights, as a reward for the zeal and integrity of the grand masters elect of fifteen.’ That is, Solomon elected them to do this work of murder, and they did it, and were promoted for so doing.”

Thus it is that Masons invent their murderous laws and usages, attribute them to Solomon and other men in past ages, and even to Almighty God himself, and then bind themselves by horrid oaths and penalties to obey and enforce them. And anon they cry

out, "This is our motto, in God we trust!" "These are our principles, friendship, morality, and brotherly love!" "A Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin!" Now, I do not hesitate to say that he who renders "strict obedience to" such "obligations and precepts" is a sinner of the first magnitude, and dying as such will surely be damned!

As Webb does not plainly state the penalty in this degree, and the report, for the reasons specified, is based upon such published Masonic statements, it may be well to give the penalty expressed inside the lodge at initiation:

"To have the body opened perpendicularly and horizontally, and exposed to the air for eight hours, that the flies may prey upon the entrails, also to have the head cut off and placed on the highest pinnacle in the world, and to be ready to inflict the same penalty on all who disclose the secrets of this degree."

\* \* \* "Solomon determined that their punishment should be adequate to their crimes, and when the day of their execution arrived, they were brought forth at ten o'clock A. M.

and were executed; and bound, neck and middle, to posts in the most public place, with their arms extended; and their bellies were cut open by the executioner lengthwise and across, and in this position they remained until six o'clock in the evening, so that the flies might prey on their entrails. Their heads were then cut off and placed on spikes with that of — on the east, west, and south pinnacle of the temple, under which they had committed their crime."

In view of such evidence it is justly said in the report, "Here, then, are the Masonic precedents for the murder of William Morgan, as distinctly laid down as the trials and execution of Russell, Sydney, and Hampton, in the English state trials; and these precedents are nowhere overruled or explained away, in any Masonic work whatever. If they are, let such work be produced." \* \* \* "In the charge given to the fellow craft is this significant injunction: 'Our laws and regulations you are strenuously to support, and be always ready to *assist and see them duly* EXECUTED. Such is the nature of your engagements, and to these duties you are bound by



the most solemn ties?" Webb's Monitor, page 72." Thus the Fellow Craft is as strenuously bound to submit to, and inflict these bloody Masonic laws, as are Masons of the Royal Arch, or those of the Elected Knights of nine and fifteen, or those of still higher degrees. And, observe, such are the qualifications necessary to *place*, both in church and state, in this our day! Truly, we have fallen upon evil times.

The report goes on to quote Webb, thus: "Again, Webb lays it down in the charge to the master elect of a lodge. You agree to hold in *veneration* the original rules and patrons of the order of Masonry, their regular successors, supreme and subordinate." That is, both the murderers, and the murderous laws, are thus to be *venerated*! And such are the men who are appointed your pastors, O ye followers of Wesley! And the man who will not submit to all this is trampled down by such oath-bound conspirators, and told, "We can't find a place for you." Nor is this matter of wonder, for the system that can not admit the Master must not be expected to "find a place for the servant." Nor do we

forget the words of the Master,—“If they have persecuted me, they will also persecute you.” O blessed Jesus, thy servants may well be content to be excluded by a system that dares to exclude thy very name. But, O blessed Lord, save thy Church from the hand of the enemy, and ever let us have a place with thee and thy people:—

“ ‘Tis there with the lambs of thy flock,  
There only, I covet to rest;  
To lie at the foot of the rock,  
Or rise to be hid in thy breast.  
‘Tis there I would always abide,  
And never a moment depart,—  
Conceal’d in the cleft of thy side,  
Eternally held in thy heart.”

The report furnishes us with a specimen of the manner in which Masons speak of the very worst things in Masonry, even of the oaths, penalties, idolatrous ceremonies, &c.

“James Hardie, in his *New Monitor*, page 120, most blasphemously says of these same oaths, that ‘they are attended with solemnities, of which none but those who are admitted to the degree of Master Mason can have any conception. The soul is struck with *reverence*, and all the spiritual faculties are called forth to *worship and adoration*.’” Page 180.

Thus it is that the Masonic conspirators *deceive, attract, and ensnare* the unsuspecting. It is highly necessary, therefore, that the *methods* by which the "craft" conduct the conspiracy, and accomplish their bad purposes, should be known; highly necessary that the nature, or character, of their "work" and "labor" should be known. It was this that led me to distinguish between what Masonry is, and what it claims to be. When professed ministers of the gospel represent the unseen abominations of the lodge as above, how can our youth escape, unless the conspiracy and its abominations are exposed! For remember, once they enter the lodge their case is almost hopeless, and they are almost sure to enter unless they are told what is inside awaiting them. But no honest man, I aver, will enter the lodge after he knows what is inside. Therefore, we earnestly apply ourselves to the work of making a thorough exposure of "the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commending ourselves to every man's conscience in the light of God." This method, it

will be seen, is very different from that of the "craft."

Hallett now quotes from "The Book of Masonic Constitution," thus: "'The last quality and virtue as absolutely requisite in those who would be Masons, is that of **SECRECY**, which, indeed, from its importance, ought to have held the first place in this chapter. So great stress is laid upon this particular quality of virtue, that it is enforced among Masons under the **SEVEREST PENALTIES** and obligations.'"

Again: "Grand Master Josiah Randall, of Pennsylvania, had evidently studied the constitutions of Masonry thoroughly. In his manifesto to Lancaster Lodge, No. 43, published by order of the Grand Lodge in 1822, he called the members of that subordinate lodge to a severe account for presuming to issue a Masonic circular without consulting the Grand Lodge. He claims an entire sovereignty and an inherent right in a grand lodge to punish a disobedient subordinate, *even to severity*."

When they speak before "cowans," or publish what they expect "cowans" will read, they do not specify their penalties, of course ;

that would be revealing Masonry. Then they only threaten to "punish even to SEVERITY." But their subordinates know what such language means, if "cowans" do not. O ye miserable slaves, why do you allow yourselves to be hood winked and degraded thus! Are not the laws of God and those of your country sufficient without placing yourselves under such diabolical laws and authorities, to be punished with "severity?" and then to be told by such self-made authorities that they have an "inherent right" to do so, that is, to cut your throat, tear out your heart and bowels, and then bury or burn you, as may seem good to them in their "entire sovereignty."

According to the report before us, this same Grand Master Randall, addressing the disobedient lodge that so far forgot its slavery as to publish a circular without authority from the higher Masonic authorities, says: "Obedience to these principles is the cardinal duty of the order. Every Master Mason is bound by the strongest ties that human ingenuity, under the blessing of providence, has ever yet devised to maintain and support them. They impose an obligation from which we can not be

released, even though the whole Masonic fraternity, by one unanimous acclamation, should decree it. They prescribe a duty we owe to our brethren, our consciences, and our God; and which without GUILT, can neither be evaded nor set at defiance." Observe, *God is represented as the author and promoter of the whole!*

Now, the reader will please to remember, that some four or five years after these assertions and boastings, when their vile system was threatened with destruction for the murder of Morgan, they, the still adhering Masons, denied the whole, and declared that expulsion was the only punishment prescribed by their Masonic laws, and it was to refute this daring falsehood that the able report before us was prepared and published. What! expulsion from a Masonic lodge, or rather the fear of such expulsion, the most binding force known to man! This is truly Masonic. "Obedience to these principles is the cardinal duty of the craft." THAT IS TRUE!

But, having heard lawyer Randall, in his capacity as Grand Master, we will now hear William F. Brainard, Esq. The quotation is

from a speech “delivered before Union Lodge, in New London, June, 1825, and printed by request of that lodge expressly, as they say in their note to the orator, ‘to be circulated for the benefit and instruction of the craft.’”

Mark the following: “The means devised for the attainment of this end [the success of Masonry] are the secrecy, the language, and the government of the lodge. \* \* \* Secrecy is wisely adapted to begin and continue Masonry, because it is necessary. If the lodge should work in public, who in a short time, would be its members? \* \* \* Besides, secrecy is of itself a virtue, and is taught as such in the lodge, and taught *effectually*.

“‘I said that secrecy was taught in the lodge as a virtue, and taught *effectually*. Is it not so? Masonic secrecy is, I acknowledge, a mysterious thing; but to the fact. The most tattling man, if he is a Mason, keeps this one secret; there is no risk of him. Enrage, discipline, EXPEL, *he never tells*. Mad, drunk, or crazy, *he never tells*. Does he talk in his sleep? It is not about Masonry. Bribe him in his wants, tempt him in his pleasures, threaten him, or torture him, he is a martyr here; *he*

*never tells.* Thus secrecy is one of the means *essential* and *effectual.*'”

“He never tells.” This is what is here boasted of, and represented as a mystery. I admit that to some of the uninitiated this does seem somewhat mysterious: but it is no mystery to “grand lecturers,” nor, indeed, to any of the initiated; nor is it at all mysterious even to “cowans,” unless they are criminally inattentive to the revelations of Masonry now within their reach. If they will study Masonry as thus revealed, they will understand this *mystery* just as well as the grand lecturers.” The sum is this: Masons who have no regard for the laws of God and the rights of their fellow men, have *no desire* that the secrets of Masonry should be revealed, for they afford them that protection which they so much desire and NEED, while others keep the secrets of Masonry because they are *in bondage to fear*. Their case is this: They were drawn into the lodge under false pretenses; and when once in and the door closed, and two “tylers” at it with drawn swords, they found themselves completely in the power of the conspirators, who by horrid oaths and pen-



alties did all that could be done to shut the mouths and seal the lips and hearts of their wretched victims. And the name, the age, place of nativity, &c., &c., being carefully recorded, they were allowed to escape from the horrid den, but with the dreadful conviction that if they ever revealed what they *saw*, *heard*, and *did*, they would be pursued by Masonic vengeance, without the possibility of escape—a vengeance that is satisfied with nothing less than the destruction of *character*, *business*, and *life*! Flee where they will, they know that the eyes of Masonic watchers are upon them: of this fact they have been made sufficiently sensible in various ways, especially by the Masonic symbol, blasphemously called “the all-seeing eye:” they may flee to a distant city or country, but they know that even there Masonic vengeance awaits them; they know that others have attempted to escape by flight, but attempted in vain; some were never more heard of, while others were found dead with unmistakable marks of Masonic vengeance upon the dead body, such as a cut throat, or like Miller of Belfast, with the left breast torn open. And the more deeply to impress these

thoughts upon their minds, they have been made to look upon the sword, the coffin, human leg-bones, human skull, &c., &c. Now, Mr. Grand Master, do not these, and similar facts well known to you, fully explain the mystery why "he never tells?" Yes, and right well did Mr. Brainard know this, as the following significant words in the same lecture do most clearly show :

"When he has entered the door it is too late to find fault with his company. As he shall not be molested himself, so he SHALL not disturb others!" Can any thing exceed this? Is not this sufficiently plain? Of the inside of the "temple," and what awaits him there, he knows nothing before he enters; and "when he has entered the door, it is too late to find fault." The man who enters after this warning is either a bad man or a fool.

Hallett's Report, like that of Whittlesey's, previously noticed, is judicious and thorough. Under this conviction we quote much more extensively than we intended at the outstart; and the attentive reader will not regret our doing so. He continues thus:

"So important do Masonic authors deem

secrecy, that they recommend *religion* and *temperance* to Masons, not because they are ornaments to character, but simply because they are necessary to preserve Masonic secrets." So says this same Mr. Brainard, page 6.

"The only religious test [in Masonry] is this, that men should have a sense of their immortal accountability, *so that their obligation [Masonic oath] can be confided in!*

"So says Colonel Webb, of temperance, in his Monitor, page 43: "This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, &c., the indulgence of which *might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal.*" When they had Morgan in prison, they ordered the keeper to give him drink, "if it killed," they said "all the better." See Giddins' Narrative.

Such is the only religious test in this system, and such is the reason for its adoption. It helps the Masonic masters to bind Masonic oaths upon the consciences of their subjects. And for the same reason they insist on abstinence from intoxicating drinks, because "excess" "might lead him to disclose some of

those valuable secrets." But so long as the secrets are kept, all is well, religious or irreligious, temperate or intemperate! This is all the religion there is in Masonry, according to their own showing, and they would not have even this much, if the secrets could be kept without it. It is well known that this is precisely the light in which certain infidels of the last century viewed the Bible; it helped them to govern the masses, and for that reason they wisely tolerated Christianity, and for that reason alone! Just so Masonic infidels; they favor temperance and "the book with the word Bible written in it," because they greatly help them to govern their *hoodwinked slaves*! I have long borne testimony to this fact, but "cowans" have been very slow to believe me. They may, however, believe the testimony of "Grand Masters;" hence, I have given it; and for the same reason it was given in this report as long ago as 1831, yet people still allow themselves to be hoodwinked and cable-towed by the same infidel "craft." We will speak however, "whether they will hear or whether they will forbear," for God hath so appointed.

In this same report we find the following teaching and boasting recorded, and can not pass it over: \* \* \* "We refer to an oration delivered in Roxbury, Massachusetts, June, 1829, by brother John Howe, Esq., before the Washington Lodge, and published at their request.

"Can such an institution (the Masonic) have enemies? We pity the weakness, and blush for the depravity of human nature, when we declare that its enemies are numerous and virulent. It was worthy of the character of the effeminate, weak, yet cruel nation who enforced conviction by the rack, to denounce the thunders of their inquisition, and raise their powerless arms against it. But what more than Gothic ignorance and Vandalinhumanity is displayed by a few *bigoted enthusiasts* of a particular denomination, in a distant section of this land of civil and religious freedom, who, with quixotic fury, have wantonly assailed it! We smile at their denunciations; we defy their impotent efforts! Do they expect to accomplish their object? Did the waves of the ocean speed their course with less rapidity to the shore, when the imperial

Canute commanded them to lie still in their bed? Or did the great luminary of day move with less majesty through the heavens, or shine less resplendent, when the infernal spirit was loading it with reproaches? Will they prevail? No, *never, never, never. If destined to fall, which God forbid*, it will more probably meet its *fate by* APOSTATES from its sanctions and principles. BUT WOE TO THAT WRETCH WHO FIRST RENDS ASUNDER THE VEIL OF THE HALLOWED SANCTUARY." Mark! Only "rend the veil," and all is lost! *True*. And rent it is. And we invite all to look into the horrid interior.

Now, dear reader, while your eye is upon the above truly Masonic effusion, permit me to call your attention to some of its features. Did the above threat mean no more than expulsion? When Morgan rent the veil, was he simply expelled? Mark the name which this Masonic orator gives to the Masonic den, where the work of choking, throat-cutting, tongue-pulling, heart-extracting, &c., &c., is carried on, "the hallowed sanctuary." Mark, too, how these conspirators "work" and "labor." They blow, vociferate, and threaten vengeance upon all who dare to question their

right to practice all sorts of villainy, and trample upon all righteous laws, both divine and human, and at the same time talk fluently about "this land of civil and religious freedom." And if by such means any are frightened into silence, they go away like Doyle, of Rochester, when in this way he silenced a certain editor who had dared to call for an investigation of the Morgan murder, saying, "I believe I have shut his head." Mark again; when a few honest Christians dared to give expression to their honest convictions, that act is denounced as an instance of "more than Gothic ignorance and Vandal inhumanity," while the Christian people themselves are denounced as "a few bigoted enthusiasts of a particular denomination!" Thus it is that the conspirators "work" and "labor;" and having hurled defiance at all beings outside the conspiracy, they retire for "refreshment." It is highly necessary that their *work and methods* should be known.

The Christian act which so highly offended the conspirators, and which is denounced with such barbarous severity by orator Howe, and

similarly treated by DeWitt Clinton, is thus noted in the report :

“With what sovereign scorn he denounces the little band of religious Antimasons, who had even then dared to call in question the divinity of Masonry!” \* \* \* “Then Masonry ‘defied the world in arms,’ and anathematized all who did not blindly worship her mysteries! Nevertheless, a portion of the Methodist denomination of Christians had dared, even then, to express doubts of the fitness of Masonry to advance religion ; and they were, of course, denounced by the orators of the order as bigoted enthusiasts. DeWitt Clinton himself, when Grand Master of New York, could lend his exalted intellect to the vile uses of Masonic denunciation and scorn. Thus in his oration before the Grand Lodge at Albany, September 29, 1825, at the installation of General Stephen Van Rensselaer as Grand Master, he says, in language which admits the utter unfitness of the Masonic institution, for every government on earth, by showing that it has conspired against all governments.

“‘In every nation in Europe, Masonry has



passed the ordeal of persecution. The inquisition has stained it with blood; hierarchs have proscribed and interdicted it; despotism has pursued it to destruction; and everywhere, except in this land of liberty, it has felt the arm of unjust and tyrannical power; and even here in this *enlightened age*, *fanaticism* has *dared* to fulminate it anathemas!”

Thus it is that Masons, from the highest to the lowest, extol their system, and praise each other, however bad, and work and labor to blast the character of all who will not bow to them, however good! This is their METHOD.

“But,” says the report, “though thus publicly denounced from the high places of Masonry, this little band of religious Antimasons did not shrink from the discharge of their duty.

“In 1826, the Methodists of the Tuscaloosa Station (Alabama,) publicly resolved, and published that resolve, ‘that the cause of God, in their opinion, could not prosper while connected with Freemasonry.’”

Hear that, ye Masonic Methodists, for it is a true testimony; yea, “true and righteous altogether.” Oh, when will Methodist societies

again rise with primitive honesty and courage, and "come up to the help of the LORD, to the help of the LORD against the mighty!"

But Masonic papers, as well as Masonic orators, became alarmed, and in obedience to "the grand hailing-sign of distress," hastened to their appropriate work. This fact is thus recorded in the report:

"At that time the Christian Telescope, a religious paper, was published in Providence, Rhode Island, edited by Rev. David Pickering, and printed by Barzillai Cranston, both Royal Arch Masons, the latter being one of the signers of an address, published in June last, by the Rhode Island Grand Lodge.

"In the said Telescope of May 13, 1826, four months before the abduction of Morgan, is the following significant commentary on the proceedings of the Methodists of Tuscaloosa. It is headed in the Telescope, 'From a Wilmington, North Carolina, paper,' but is published with the silent approbation of the editor and publisher, who, being Masons, must have well understood its import:

"'We are truly thankful to find this spirit of intolerance confined to the bigots of Tusca-

loosa, who will find it hard to kick against a colossus, which, if it had the inclination, could crush them, or any other denomination of Christians, almost without an effort.' It is a fact worthy of mentioning here, that the Wilmington paper, in which this paragraph originally appeared, was then edited by Jacob Frieze, present Grand Master of the Grand Lodge of Rhode Island, and the author of the address of that Grand Lodge, recently published."

Such was the boastful and threatening language of Masonry just before the murder of Morgan. The Christian churches are contemptuously called mere "sectarians," and are told that this "colossus" "could crush them almost without an effort." But colossal and boastful as it then was, it received kicks, very soon after it uttered the above threats, to which it was forced to yield; so much so, that the very same Rhode Island Grand Lodge was led to deny its own oaths and penalties, and again made to acknowledge those oaths, when met by seceding Masons who offered to establish the fact on oath, in a suit for *libel*. But they dared not accept the challenge. Like

the old blustering Gittite, they fell by a stone from little David's sling, when he went forth in the name of the God of Israel. The same old idolatrous Philistine is now boasting as formerly, and we look on this as strikingly ominous of his speedy fall.

"Hear what the Masonic press said of another class of Christians besides the Methodists, who presumed to call Masonry in question :

"In 1820, a very able report against Masonry was presented by a committee appointed for that purpose, and read in the Presbyterian synod, assembled at Pittsburgh, Pennsylvania. It was no sooner known than it was denounced in the severest terms in some of the newspapers of that city. One of these papers, edited by a Mason, remarked, among other threatening allusions, that the synod had undertaken to attack '*a society which, if it were so minded, could overthrow any human organization on earth!*' "

Thus it was, and thus it is, that Masonic conspirators *work* and *labor*, and then "go to refreshment," on the spoils, of course. It is absolutely necessary that their *work* and *meth-*

*ods* should be known. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly [*epouraniois*] places"—the church. Therefore, "Put on the whole armor of God, that ye may be able to stand against the methods [*methodeias*] of the devil." See Eph., Chap. vi., where the pen of inspiration sketches Masonry to the life, and gives directions which demand the profoundest and most prayerful attention.

I am convinced that most of our ministers have embraced Masonry and bowed at its idolatrous shrine, from fear of its crushing power, and in hope of obtaining its promised help. Hence *threat* and *promise* are still its most favorite *methods*. For the same reasons it is, that multitudes who are not Masons, look on in profound silence, and leave a few, a handful comparatively, to contend with the enemy, and fight for the salvation of church and state.

In view of this, we give a few additional quotations, if happily the eyes of honest men

may be opened. And we still confine ourselves principally to "Hallett's Report," the selections there are so judicious and appropriate, having been called forth by the stirring developments and scenes of the Morgan days.

"We have cited but an inconsiderable portion of the maxims, injunctions, and allusions in Masonic books, which can only be interpreted to mean that Masonic secrecy is the first virtue of Masonry, and its violations to be punished by death. To this end deception and falsehood are enjoined, to avoid a disclosure of Masonic secrets.

"Thus, 'you must be cautious in your words, and carriage, and motions, so that the most penetrating stranger may not be able to discover what is not proper to be intimated; and the impertinent or ensnaring questions, or ignorant discourses of strangers, must be prudently *managed* by Freemasons.' Dermott's Ahiman Rezon, page 85, cited in Webb's Monitor."

Again. "'If necessary, you are to waive a discourse, and *manage* it prudently for the honor of the fraternity.' And, 'upon every occasion to consult your own honor and the reputation of the fraternity.' Webb, page 31."

Now, observe, what is here enjoined can only be done by *hiding*, yea, and *denying*, what all righteous laws demand should be made known, and punished too. Hence, Masonic oaths and obligations are absolutely adverse to *humanity, patriotism, and Christianity*; nor is it possible for a man to obey such injunctions without divesting himself of his proper manhood. The whole is a positive and direct antagonism to Christian candor and manliness. No marvel, then, that those who sell themselves to this monstrous system are so soon changed, and so fearfully corrupted; for such teaching is constantly enjoined upon them on pain of the most fearful death. In proof of this, we offer a few more quotations:

“Neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.” Webb, page 48.”

Again, “The Masonic Chart, by the Grand Lecturer, Jeremy L. Cross, (a work bearing the highest approval from the General Grand Royal Arch Chapter of the United States, with DeWitt Clinton at the head of the list of vouchers for its Masonic excellence,) contains

many solemn injunctions to preserve the secrets of Masonry, but nowhere does it intimate that expulsion is the penalty for revealing them."

Hear the teaching of this Masonic authority :  
" ' Finally, keep sacred and inviolate the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust.' Cross' Masonic Chart, pages 21, 42."

With a knowledge of the oaths, obligations, penalties, teachings, and actual doings of Masonry, no man in his senses will expect a truthful and straightforward testimony from a Mason, when such testimony would be a violation of his Masonic obligations, as it certainly would, in nine instances out of ten wherein he is called upon to testify in civil, religious, local, and even family matters; yea, and in his daily intercourse with his fellow men in the common affairs of life. Even the pastor of a church, being a Mason, finds it impossible to keep his Masonic vows and converse freely and unreservedly with the members of his own flock. Who has not seen such oath-



bound slaves *evade*, *quibble*, and *laugh*, when common courtesy, to say nothing about Christianity, demanded a free, candid, manly utterance! And although he has testified his approval and admiration of Masonry, of its goodness and importance, and pledged his fidelity to the whole system, and every part of it; yet, that same Masonic minister, when conversing with some of his flock whom he knows to be opposed to the system, will try to recommend himself to such, by intimating that Masonry sits light upon him, and that he has not been in the lodge for so long a time. To Masons, however, he has spoken and still speaks very differently. Why? I answer, because did he not do so, he would not get his pay, be removed from his charge, and be exposed to still more serious consequences! Occasionally, therefore, such double dealers will say, "If I had to leave the church or the lodge, I would leave the church!" The fact is, it is not possible to adhere to Masonry and be a straightforward, honest man! For the life of me I can not see the matter otherwise; I would be truly glad if I could. But how can I? The language of the obligation as quoted

above, is, "Let NO MOTIVE make you swerve from your duty, or violate your vows!" Every possible motive, every consideration, every obligation and duty, *domestic, civil, and religious*, is here made to give place to Masonic "duty" and "vows!" Truly the character of Masonry is no longer a secret; here it is published to the world. And if no man can serve two masters, but "must hate the one and love the other,"—"hold to the one and despise the other,"—then the Mason who is a professed Christian minister, a patriot, is either a hypocrite or has stupidly undertaken to do what can not be done!

Knowing that those who have not studied Masonry are likely to think that some of the language which I use is too strong, and believing, as I do, that they will not so think when they see Masonry as it is, I will yet quote from Masonic authorities.

From this same "Masonic Chart," the following extracts are given: "*Be voluntarily dumb and blind*, when the exercise of those faculties (speech and sight) would endanger the peace of your mind, or the probity of your conduct; and let silence and *secrecy*, those

cardinal virtues, on all necessary occasions, be scrupulously observed.'”

The reader must not fail to observe, that when Masonic writers and orators use terms which seem to enjoin moral rectitude, all they mean is simply adherence to Masonic teaching; and the sum of that teaching is, *obey your Masonic masters, and keep your Masonic secrets, treason and murder not excepted.*” This is the sum of Masonic morality. And to this end, be *dumb*, *blind*, and *deaf*, when necessary—and, alas! the necessity will often occur, even as often as an honest man attempts to talk freely about almost any department of society, for the secret workings of Masonry extend to them all; and a Mason is afraid of saying something that will disclose that secret and fraudulent working, especially if you ask him pertinent and pointed questions; then he is sure to be *deaf*, *blind*, and *dumb*, or full of evasive quibble and hypocritical laughter. Who has not witnessed these painful facts? The fact is, the land is full of such deaf, dumb, and blind creatures: all the professedly religious part of the Masons, especially, belong to this class, seeing they do not like to assert a

daring falsehood; and yet, they must "always conceal, and never reveal;" hence the only alternative left them is to become deaf, or, as the Masonic Chart has it, "voluntarily dumb and blind!" And all this lest they should "endanger the peace of their mind, or the probity of their conduct!" For the slightest violation of this Masonic law might cost them their life; for if known to fail in "those cardinal virtues," they would be *summoned* to the lodge--and they are under oath to "obey all summonses whether thrown, handed, or sent." And when in the lodge, they may be "punished even with severity," as was poor Miller in the lodge in Belfast. Truly his peace was more than endangered; and why? Simply because he was not "voluntarily dumb and blind" when Masonry was revealed in the book called "Jachan and Boaz;" for that they murdered him in the lodge at the hour of midnight! This is what the "Chart" means by the word, "endanger the peace of your mind." But another class of Masons take a shorter way, by positively denying the fact. Such are thorough Masons, and are very numerous.

"Those cardinal virtues," *secrecy*, and *death*

for violating it, are constantly kept before the "craft," and that in every possible way, as we have amply shown. Even their songs are so pregnant with these ideas as to be perfectly loathsome. Take the following instances, as given in this same report, from the same Masonic Chart, page 234 :


" We are seated in silence, and nothing can find  
Its way to our distant and mystical cave!  
And the watchman who guards not, our mandate shall bind  
In the deeper concealment of death and the grave."

Mark, "our mandate," namely, that of Masonic authorities, met in dark conclave, in what is very appropriately called "our distant and mystical cave," "shall bind"—whom? "The watchman who guards not." The "tyler," with his drawn sword, at the mouth of this "cave," or den, is a special "watchman;" but in the Masonic system, all Masons are considered watchmen, as we have shown elsewhere, and as such are represented by what is profanely called "the all-seeing eye." Where will this "mandate" bind the man who fails to keep his charge? Answer, "In the deeper concealment of death and the grave." Just so Morgan was bound, and carried to Fort

Niagara, and there *chained* in the magazine; and from thence taken, still bound, and, finally, buried in still "deeper concealment" in the bottom of Niagara river; and all this by the mandate that was issued from "our distant and mystical cave."

Again; in the Maryland Ahiman Rezon, page 262, (a book of the highest authority, and as such quoted by Markley in his Lexicon, as "The Book of Constitutions,") we have the following:

"But if any man so mean,  
Through avarice or gain,  
Should debase himself in his high station,  
That person so mean  
For such cursed gain,

 SHOULD BE SLAIN BY THE HAND OF A MASON!"

The following is a specimen of the Knight Templar's song, as given in Cross' Chart, page 105, in Webb's Monitor, and in several other similar publications:\*

"Twelve once were highly loved,  
But one a Judas proved;  
Put out his fire;  
May Simon\* haunt all fools  
Who vary from our rules—  
May the heads of all such fools  
Rest high on Spires."

---

\*Simon is the Masonic name, it would seem, either for the devil, or for the murdered man out of whose skull the Knight Templar drinks the five libations.

Just think of a minister singing the holy songs of Zion with God's people, and then singing the above vile songs in the

\* \* \* "distant and mystical cave!"

Oh, tell me not that such men are Christians: I would have higher ideas of a Christian. A Christian "lives soberly, righteously, and godly, in this present world." A Christian is honest, to say the least.

The following is a specimen of another Knight Templar's song, given in Webb's Monitor, page 300:

"Let none the templar's name deny,  
As Peter did the pass forsake:  
Your conduct still preserve from blame,  
And keep your heads free from the stake."

In Masonic teaching, the crime of revealing the secrets of Masonry is ranked with, and illustrated by, the crime of Judas betraying his Master; at least this is attempted, hence the allusions in the above songs. "One of the ceremonies of the Knight Templar's initiation, is twelve lighted candles placed on a triangular table, representing the twelve apostles. One of the candles, which represents Judas, is blown out:" hence the allusion in the above verse.

“On page 17 of the Chart, is presented one of the delineations of Masonic symbols. This consists of the tents of an encampment guarded by Knights in the costume of the templar, with a banner on which is inscribed the motto of Constantine, ‘*In hoc signo vinces*,’ [in this sign you shall conquer.] Near the tents, and as the most prominent object in the scene, is a church with a lofty spire, *on the top of which is a man’s head!*”

To give force to those clumsy lies and symbolical representations, the account of Judas is read, as given in Matt. xxiv., 14—26. Such is the use that the conspirators make of “the book with the word Bible written in it.”

“To the same import is the symbol on the apron of the ‘Illustrious Elected of Fifteen,’ namely, ‘three heads on spires in form of a triangle.’ See Webb, page 239.”

Masonic writers give us to understand that their symbols are of deep import and so they are, but Masonic *depths* are “the depths of Satan.” Of their deep importance and significance, Webb thus speaks, Monitor, page 40: “Every character, figure, and emblem in a



lodge has a moral tendency, and inculcates the practice of virtue."

This statement is true when the terms are Masonically understood, for then *virtue* simply means obedience to Masonic laws and usages, and the keeping of Masonic secrets, "treason and murder not excepted!" And even the bandage over the eyes, and the rope about the neck, are very significant, for they signify that Masons must go it blind, and be slaves from first to last. This is specially true of all who have only taken a few of the first degrees: though to all Masons, from the highest to the lowest, the words of Paul are entirely applicable—"deceiving and being deceived!"

The Masonic Chart from which so many of the above extracts are taken, was published in 1826, a few months before Morgan was murdered. The following certificate, and the names attached, show that it is of the highest authority. It was first published on page 14 of the Chart.

*"To the fraternity of Free and Accepted Masons throughout the United States:*

"Know ye that we, the undersigned, hav-

ing duly examined our worthy companion, Jeremy L. Cross, do find him well *skilled*, and correct in the lectures and mode of working in the first three degrees of *Ancient Freemasonry*, as received, SANCTIONED, and *directed to be taught*, by the several Grand Lodges of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, New York, and New Jersey; also with the lectures and mode of working in the several degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Masonry, as SANCTIONED and *directed to be taught* by the officers of the General Grand Royal Arch Chapter of the United States of America. We do therefore cheerfully recommend him as fully competent to teach the same. [Signed.] DeWitt Clinton, General Grand High Priest, and Grand Master of New York; Henry Fowle, Deputy Grand High Priest of Massachusetts; John Snow, Grand High Priest of Ohio; Lyman Law, Deputy Grand Master of Connecticut; Phillip P. Eckel, Past Grand High Priest of Maryland and District of Columbia; John Harris, Grand Master of New Hampshire; Francis J. Oliver, Grand Master of Massachu-

setts; Lemuel Whitney, Grand Master of Vermont; James Giles, Grand Master of New Jersey; and John Carlie, Grand Master of Rhode Island.' ”

Such is a mere specimen of the authority upon which we prove that Masonry teaches, and inflicts death, and death only, as the punishment for violating her antichristian, barbarous, and bloody laws. And those laws, while they *justify* and *enjoin* all sorts of crime, do really enjoin no truly moral duty. On the contrary, her teaching, directly or indirectly, whether by symbol, prose, or verse, is constantly inculcating ideas of cruelty and murder toward all who do not adhere to her antichristian and bloody code, or who refuse to bow to her authority, and in some way worship at her bloody shrine. And, observe, all this we prove from her own teachings and deeds. In these pages we have spread them out—her *teachings* and *deeds*—before all who choose to open their eyes. Now then, “Let him who readeth understand!”

Notwithstanding all this, Masons still cry out “you are interfering with that with which you have no business.” “You know nothing

about it," &c., &c. While others, referring to "Masonic Conspiracy," lately published, say, "it has fifty lies in it;" another said, "three lies;" and yet another lately said he found "one lie in the introduction," namely, in that I represented the Good Templars as charging five dollars admission fees, whereas, they only charge two. But whoever will take the trouble of looking at that Introduction will see that I simply give a document published by "The Temple of Honor," in which document the admission fee is stated to be five dollars, two dollars and fifty cents on making application, and two dollars and fifty cents at initiation. Another, a minister and a Mason, very easily disposed of the whole by simply remarking, while a brother Mason stoutly denied the whole, "Oh, he understands it better than we do." But he said this in such a way as to convey the idea that I was hopelessly blind, and absurdly confident in my blindness! They were both preachers. The above alleged error with regard to "fee" is the only specification yet given. Yet they still cry "lies!"

Well, as we are commanded to "speak whether they will hear, or whether they will forbear," and that honest men may be fully instructed as to the *work, labor, and methods* of the conspirators, we will add a very few, but very important, quotations from the closing paragraphs of Hallett's report:

"With these evidences before us, can we marvel that many respectable Masons, who have made their own books their study, have averred that Morgan was justly dealt by? Who has not heard one or more Masons utter this opinion? though all deny it now. It stands recorded against them, however—in one instance past erasure. In 1829, a paper published by Masons, in Groton, Massachusetts, called the Groton Herald, put forth the following reckless but honest Masonic denunciation:

"The enemies of a society [the Masonic], and especially those who have felt its charitable effects, and have now deserted the cause and enlisted under the colors of rebellion, *each and every one, we say, DESERVES TO BE MORGANIZED*; and as there exists but *little doubt* as to the fate of the *first poor rebel, we believe that a large*

*majority of upright men have always considered his punishment to have been HIGHLY MERITED."*

"In the same spirit, imbibed legitimately from Masonic principles, the "Compiler," a Masonic paper in New Hampshire, speaking of the feelings that actuated the murderers of Morgan, holds the following language: 'Fired with indignation at *him who had* APOSTATISED from their FAVORITE PRINCIPLES, *they rushed forth in the might of their fury, bidding defiance to the laws of their country, and the laws of their God,* RESOLVED UPON THE SINGLE INTENT--DIRE VENGEANCE!'"

All this is sufficiently plain, yet we will call attention to a few particulars. We long ago reached the conclusion, and have expressed ourself accordingly in the course of our remarks, that in reality, Masonic law is the only law regarded by genuine Masons. Now, this is precisely the fact asserted and practiced, according to the above quotation, by Masons themselves! And the men who thus "bade defiance to the laws of their country, and the laws of their God," and seized and murdered an unoffending man, simply for apostatising from their favorite principles, are here admired

and lauded for so doing! This is Masonic "friendship, morality, and brotherly love!" And all who are convinced of the antichristian and diabolical character of Masonic principles, and abandon and expose them accordingly, "deserve," it is asserted, "to be Morgitized," that is, MURDERED. Nor is this all, for it is asserted that *all the enemies of Masonry deserve the same fate!* Observe too, the men who thus think and act are called "upright men!" Such are Masonic ideas of uprightness. Nor is this matter of wonder, for they "bid defiance to the laws of their country, and the laws of their God." Nor let it be supposed that these sentiments are limited to a few, or that the feelings and sentiments here expressed have passed away from Masonry; not so, for we have heard the same sentiments, and seen the same spirit in this our day. Even an old Methodist minister, as I have noted elsewhere, said to me, when speaking of the murder of Morgan, "No more than justice was done him." Finally, the men who are praised as Masons of the right stamp, Masonic saints of the first magnitude, are the men who "resolved upon the single intent—dire vengeance!"

That these words do not express the sentiments of a few Masons, merely, is made further evident by the fact, that those men of "the single intent"—"dire vengeance"—were, despite of all law, delivered, defended, praised, promoted, comforted, and congratulated, and that publicly, by Masonic authorities, and had the sympathy of the entire body of Masonry, while Masonic papers condoled and lauded them as martyrs, simply because their fellow-citizens tried to bring them to justice for their flagrant and horrible crimes.

In further proof of this, we give yet another quotation: "With a just understanding of Masonic principles, the Rochester 'Craftsman' dignified with the epithet of *martyrs*, those Masons who suffered fine and imprisonment, sooner than aid in the conviction of fraternal kidnappers and murderers, by telling the truth. And another Masonic paper in Chenango County, New York, edited by John F. Hubbard, in April last, charged upon anti-masons as a *crime*, the attempt to bring the abductors of Morgan to justice. That paper alluding to the trial of Elisha Adams, at Lockport, said:

"They [the antimasons] must now suffer



under the just imputation of having pursued and *proscribed* for years, a number of innocent and respectable men, merely for political effect. There is no alternative but to say the defendants were all innocent.'” Deliver and praise the wicked, and slander and kill the righteous. That is Masonry.

If the reader will refer again to the extracts which we have given from the records of those trials, he will clearly see the *work, labor, and methods* of Masonic conspirators. However clear the guilt of their companions, in doing the legitimate work of Masonry, which involves murder and treason, they will assert their innocence with a confidence that has the appearance of sincerity; and, at the same time, and with similar appearance, they will slander all who are opposed to them. In this way, they often succeed in deceiving the uninitiated, and frightening the feeble-minded. The greater and the more palpable their guilt, the more confident will they often appear, in asserting their innocence and slandering their opponents; especially before those who are not well posted up in the matter. Under other circumstances they will simply laugh, or appear to treat the

whole with silent indifference; or represent the honest inquirer, or complainer, as meddling and quarrelsome. Such are some of the methods of the "craft" in doing what they call their "work." And anon they sing:

" Now those that are worthy,  
Our toils who have shar'd,  
And proved themselves faithful,  
Shall meet their reward.  
Their virtue and knowledge,  
Industry and skill,  
Have our approbation,  
Have gained our good will."

The reader will please remember what kind of *work* and *labor*, gain the good will of Masonic masters: nor let it be forgotten, that the fear of offending them, and the desire to obtain their favor, have a powerful influence over the "craft" who work under those masters. You will remember, some of Morgan's murderers would gladly have shrunk from that Masonic "work," but were overcome by the fear of being "suspected." Even Valance himself proceeded, finally, under the influence of this fear. Almost every thing done at the initiation, has this in view: the candidate is then told that unflinching obedience is to *mark his consequence among Masons!* Nor let us fail

to observe that this fear excludes the fear of God. In short, Masonic claims, exclude all other claims! This statement, I aver, is strictly true. If any one doubts this, it is only necessary to notice the *absolute* claims embraced in Masonic oaths and obligations. This being done, specify if you can, any other claim that is not excluded! Or try it this way: specify the claims of God, the family, the church, the state; and then tell me what is left to meet Masonic claims!

Such is the corrupt, corrupting, fraudulent, and Christless system which Masons so loudly and constantly laud and magnify: and, not satisfied with plain prose, they again sing:

“Hail, Masonry divine;  
Glory of ages, shine!  
Long may'st thou reign:  
Where'er thy lodges stand,  
May they leave great command,  
And always grace the land;  
Thou art divine!”

Again:

“GENIUS OF MASONRY! descend,  
And with thee bring thy spotless train;  
Constant at our sacred rites attend,  
While we adore thy peaceful reign.”

After singing this verse the hall is *dedicated* to FREEMASONRY.

After various idolatrous rites, this verse is sung :

“Bring with thee VIRTUE! brightest maid:  
Bring Love, bring Truth, bring Friendship here:  
While social mirth shall lend her aid,  
To soothe the wrinkled brow of care.”

Here follow similar rites and ceremonies, and the hall is dedicated to VIRTUE.

This verse is now sung:

“Bring CHARITY! with goodness crowned,  
Encircled in thy heavenly robe!  
Diffuse thy blessings all around,  
To every corner of the Globe!”

Then follow processions, &c., and the hall is dedicated to UNIVERSAL BENEVOLENCE.

Observe too, the first dedication is “in the name of JEHOVAH,” the second, “in the name of the Holy SAINT JOHN,” the third, “in the name of the whole FRATERNITY.”

Now, any one can see, that all this is grossly idolatrous. The hall is dedicated to *Free-masonry*, *virtue* and *benevolence*. These are the Masonic *trinity*. And the rite is performed in the names of *Jehovah*, *Saint John* and the *Fraternity*. Nor need any one be surprised at this singular mixture, for in Masonic phrase, *Jehovah* simply means, *nature*; whilst what

Christians call God's book, simply means "the book with the word Bible written in it," as we have shown elsewhere. The above verses, &c., are quoted from Macoy's Masonic Manual.

## CHAPTER VIII.

Other Masonic methods—The Freemason's Monitor is quoted—Palpable fraud to make it appear that the system is ancient—Specimens of their songs—Gross idolatry—All established by testimony of Masons.



ANOTHER *method* or *mode of working*, adopted by these deceivers, is this : they invent their lying stories from time to time, and palm them off upon their deluded dupes as being very ancient, and the better to secure their point, they sometimes clothe their fabrications in a barbarous language, to indicate a remote period. Several instances of this kind I find in "The Freemason's Monitor," by Z. A. Davis, edition 1847. This pretended collection is entitled :

"Antiquities—Consisting of a number of extracts from old manuscripts and records in England."

A few very brief extracts will answer our purpose :

“ An old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contains the following particulars :

“ St. Albans loved Masons well, and cherished them much, and made their pay right good, for he gave them 2 shillings per week, and 3d. to their cheer ; whereas, before that time, in all the land, a Mason had but a penny a day, and his meat, until St. Albans mended itt, and he gott them a charter from the King and his counsell for to hold a general counsell, and gave it the name of assemblee. Thereat he was himself, and did help to make Masons, and gave them good charges.”

There, surely that will convince all men of the apron that speculative Freemasonry is a very ancient thing ! But “cowans” are curious enough to inquire how a manuscript “destroyed” in 1720, was found by Z. A. Davis in 1847 ? Indeed, they think this story is still more clumsy than that of Hiram Abiff, or that of the loss and recovery of the “Master’s word.”

But we have in another place exposed this story of the burning of Masonic papers in 1720. We can not but observe, however, that Masonic workers of the present day have to *pay their masters*, whereas, formerly, according to the "old manuscript" quoted above, Masonic masters paid their workers. Truly there is much need for St. Albans to come back and "mend itt" again.

I will give a few more extracts from a mass of these "Antiquities" as furnished by our sapient Masonic author:

"Q. What artes haveth the Maconnes techedde mankynde?

"A. The Artes Agricultura, Architectura, Astronomia, Geometria, Numercs, Musica, Poesie, Kymistrye, Governmente, and Relygyonne.

"Q. How commethe Maconnes more teachers than odher men.

"A. They himselfe haveth alle in the art of fyndyngne neue artes, whyche art the ffyrste Maconnes receaved from Godde; by the whyche they fyndethe whatte artes hem pleseth and the treu way of techyngne the same. What odher menne doethe ffynde out, ys one-lyche bey chaunce, and before but lytel I tro."



Now then, who can, after this, doubt the antiquity and importance of Masonry? Masons received from God, not only what they know, but the art of finding out what they do not know; and all the rest of mankind obtain their knowledge by chance, and little at that, "I tro!"

But, "Q. What do the Maconnes concele and hyde?"

"A. They concelethe the arte of ffyndynge neue artes, and thattys for here own proffytte, and preise; thay concelethe the arte of keyynge secrettes, that soe the worlde mayeth nothings concele from them. Thay concelethe the arte of wunderwerekeynge, and of fore sayinge things to come, thatt so thay same artes may not be usedde of the wyckedde to an evylle ende; thay also concelethe the arte of changes;\* the wey of wynnynge the faculty of Abrac,† the skylle of becomynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle language of Maconnes."

The sum of this clumsy fabrication is simply

"\* The transmutation of metals." "† That word had a magical signification, but the explanation of it is now lost."

designed to convey the following ideas, viz: Masons have received from God "the art of finding new arts," "the art of wonder-working, and of foretelling things to come," "the art of transmuting metals," the "magical art," or "faculty," and the skill of becoming good and perfect," and that "without help," that is, I suppose, outside the fraternity. They are also in possession of "the universal language of Masons;"—"thee being able," says our author, "by secret and inviolable signs, carefully preserved among the Fraternity throughout the world, to express themselves intelligibly to men of all languages and nations!" Add to all this one more peculiar and very important Masonic blessing, viz: they "concele and hide" all this, "for their own profit and praise!" This note is added by our sapient author, as a quotation from some other Masonic master. "'A man who has all these arts and advantages, is certainly in a condition to be envied!'"

In view of all this, they again sing:

"Hail, Masonry divine!"

Glory of ages, shine!"

But, alas! it can not shine, for those "favored and enlightened few," must "always conceal

and never reveal," and that "for their owne proffytte and preise." Yea, they are under oath to do this, on peril of having their throats cut, their brains exposed, their hearts and bowels extracted, and how much more, time would fail to tell. It is no more than justice to acknowledge, however, that there is some truth in the statement that the whole is "for here owne proffytte and preise!"

In showing the origin of the Masonic conspiracy, it will be remembered, we pointed out its connection with certain whims of the times, and amongst others, that of the fanatical alchemists. The reader will please to observe that this very fact is asserted in the extract here given from "The Freemason's Monitor" before us: "the arte of chaunges," that is, says our author, "the transmutation of metals."

It will be seen too, that Masons are remarkable for losing some of their treasures, and equally remarkable for finding them again. Thus, "the Master's word" was lost for well nigh five hundred years, but, strange to say, they found it at last, just where Hiram Abiff had hid it. And that which Enoch hid, even under seven arches, they at length found; yea and a great

many other things equally wonderful and valuable. Even the Bible itself, they assure us, would have been lost to mankind, had not the cable-towed gentry found it! Being furnished with the appropriate tools, and living, as they tell us they do, at least much of their time, in their "distant and mystical cave," they have, no doubt, acquired the habit of digging into such places. By the way, was it not from hence that Joe Smith acquired the idea of digging into the sand-bank where he found his bible? The thought, to say the least, is very natural. Indeed, men of the apron still travel to the East seeking light, and bring from thence wonderful treasures,—“which none but craftsmen ever saw”—and sell them to their “fellowcraft” at a very desirable profit. But though the founders of this wonderful system sought so diligently for the philosopher’s stone, I do not know that their followers of the “mystic tie” claim to be in possession of it. But as they are still searching and finding, I should not wonder to hear it announced through some of the Masonic papers, that the *stone* was already in possession of some “Grand Master.” Indeed, that may be claimed

already, but the fact being a Masonic secret, it is not made known to cowans, for all these things are "for here owne proffytte and preise." Nor should I wonder if the "magicalsignification" of the word "Abrac" should yet be found as was the "Master's word;" and then, no doubt, an order of knighthood will be instituted as the result. Then the magical art will no doubt be added to the list of acts specified above, if it is not already added.

Meantime, we will glance at one or two more of those wonderful Masonic discoveries. The following extracts are from what are called:—  
*"Ancient Charges at the Constitution of a Lodge. Extracted from a Manuscript in the possession of the Lodge of Antiquity in London, written in the time of James the Second."*

It is somewhat unfortunate for this ridiculous Masonic fabrication, that amongst the many clumsy lies which it contains, there is this palpable one: it dates some thirty years before the present system of Freemasonry had an existence! The decisive battle between James II. and William of Orange, was fought in 1690; and this Masonic system had no existence before 1717. See our proofs in the

former part of this work. I defy any man to find this system, the Masonic conspiracy, in existence before the period here specified.

We will now notice some other particulars in this "Ancient Charge." But, before we proceed further, we call attention to one of the Masonic *methods* of working, namely, this, whether the conspirators reconstruct old, or organize new societies, they always do so after their own *model*! This fact deserves the profoundest attention. They will take hold of your temperance societies, or any other organization or institution—*ecclesiastical, civil or educational*—and for a time you may not perceive that they have hold of it. But sooner or later you will discover to your sorrow that the whole affair is being modeled after the Masonic pattern and controlled by Masonic masters. At first the outline is seen but dimly, but it is traced accurately, notwithstanding. Even in the clumsy outline now before me, I can see a strict adherence to Masonic principles, notwithstanding the barbarous language that is purposely employed, and employed to blind and deceive. If we seem lengthy, we beg to be borne with in these investigations. Our object

is to expose Masonic *works*, and *methods of working*, for unless these are understood, whatever else you may do, the conspirators will carry on the work, and laugh at your abortive efforts; as they do at those who say, "Oppose Masonry, but work the various temperance lodges." Those who honestly talk so, had better "stop at Jericho till their beards grow." I say honestly, for some of those who thus talk are honest, and some are not. And those who know not this, are but poorly instructed on this subject. All the temperance lodges that have come within the range of my knowledge, are constructed and conducted after the Masonic model, and for the promotion of Masonic interests; and temperance lecturers and editors, you will find, if you go to the trouble of an investigation of the matter, are Masons, usually high Masons, and are doing their work in harmony with, and under the directions of, Masonic authorities. True they will gladly accept of a temperance lecturer who is not a Mason, but only so long as he will work in harmony with the temperance lodges, and to do that, is to work in harmony with Masonry. And they will work your churches in the same

way, and are doing so to a large extent. The calls for ministers, though they seem to be the calls of the several churches, are really the calls of Masonry; and the appointment of ministers to various churches, though they seem to be made by the church authority, are really made by Masonic authorities. And when such ministers come to their several charges, they must, and will, work in harmony with and for the promotion of Masonry, whether you know it or not. Masonic ministers even give their signs in the house of God, to the great delight of the secret brothers; I speak that I do know, and can give names of persons and places, together with the signs, and the degrees to which such signs belong. So you will see, gentlemen, that we are after you, and that we know more about you than you supposed. Nay, more, that sign thus given in the house of God, is sometimes a call for the secret brothers to render such help as will rescue a guilty Mason at the expense of an honest Christian. We happen to know something on this subject also. But it is unnecessary to dwell longer on this point: the evidence is within the reach of all who choose



to open their eyes and make a good use of them. Our public buildings, both church and state edifices, yea and our money, are stamped with the Masonic brand. Take a "greenback" and look at the red spot on the face of it. In the center of that spot you will see several Masonic symbols. If you do not understand them, read the published works that expose Masonry, and thus inform yourself; and then act intelligently and faithfully for the salvation of church and state. And act you must, either with or against the conspirators.

Thus it is that Masonry is fashioning every thing, as far as permitted, not "according to the pattern seen in the mount," but according to that seen in the lodge; and the original pattern came from a still lower place, even that place from which John saw the smoke and the locusts arising. See Rev. ix. 1: 3.

Now to the "Ancient Charges." "\* \* \* And furthermore, at diverse assemblies have been put and ordained diverse crafties by the best advice of magistrates and Fellows." \* \* \* "Every man that is a Mason take good heed to these charges, we pray."

Now, please to tell us what a *magistrate* has

to do with "ordaining diverse crafties" in a modern Masonic lodge. Will the tyler allow a magistrate, as such, to enter this "mystical cave?" Every Mason knows that no merely civil authority is recognized or permitted here. But this blunder was made in attempting to imitate the customs or rules of the ancient society of stone-masons; and all this for the purpose of giving the appearance of antiquity to their modern imposture. But even here they keep in view a grand principle of Masonry. Mark the suggestive and threatening words, "take good heed to these charges, we pray!"

Again. "And ye shall keep truly all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the lodge or chamber." \* \* \* "Ye shall be true to the King, Lord, or Master that ye serve, and truly to see and work for his advantage. Ye shall call all Masons your Fellows, or your brethren, and no other names."

Now, understand King, Master, Fellow, according to modern Masonry, and you have the obligations of modern Masons exactly. Read the "Key of Masonry," and you will see that

the "Knight Adept," at his initiation, *swears between the hands of his sovereign and king; and that king is "Father Adam," the Masonic dignitary then presiding!* In a word, read the degrees as we have given them elsewhere, or as Bernard, Finney and others have given them, and you will see that the above obligations, though covertly expressed in miserable jargon, are substantially the same. And they will imitate the church as they do the ancient society of stone-masons, but they will crush out every thing, to give place to their deadly principles.

Again. "Ye shall not take your Fellow's wife in villainy, nor deflower his daughter or servant, nor put him to no disworship."

Now turn to the "Master's degree," as we have given it elsewhere, and as it is given in the lodge, and you will see the obligation there is substantially the same as the above. And just think of a Methodist preacher *denuded, hoodwinked, and cable-towed* in the "mystical cave," and in that state led round the den, "seeking light;" and such is the light he receives; he is laid under obligation to spare a *Fellow's wife, daughter, servant;* and left to his

own instincts in regard to all other women. "Take good heed to these charges, we pray," and all bawl out, "so mote it be." And then sing,

"Hail, Masonry divine!"

Again. "And that the apprentice be free born, and of limbs whole as a man ought to be, and no bastard!" \* \* \* "That he that be made, be able in all degrees; that is free born, of a good kindred, true, and no bondsman, and that he have his right limbs, as a man ought to have."

And yet those same deceivers tell us elsewhere, that the only condition for admission, is, "belief in a God," or as it is sometimes expressed, "in a First Cause." It should be remembered too, that this system, according to Masonic teachers, is for all people, is more benevolent than the church, and dates back to the days of Adam. How admirably adapted are the above rules, or laws, to the days of Adamic and primeval perfection! Nor let it be forgotten, that the apostle John is claimed as the pattern of this system. If so, how strangely and wickedly did he depart from the teaching of his Master, who gave it as a grand

characteristic of his gospel, *that it is for the poor*. Hence that "good shepherd" received "the poor, the maimed, the halt and the blind." But Masonry rejects all these, and claims John as its pattern; yea and God Himself! Oh Masonry, Masonry; surely thou art the vilest of all slanderers and liars. Thy slander extends to all good beings: and thy falsehood is such, that thou callest darkness, light; light, darkness; corruption, purity; and holiness sin. Here is no hyperbole; I claim that all this is strictly true.

Again. "That every Master and Fellow shall come to the assemblie, if itt be within fifty miles of him, if he have any warning."

This vow, or law, *as administered in the lodge*, binds every "Master and Fellow" to obey "all calls and summons," from a "Master" or "lodge," "whether thrown, handed, or sent." And to "go the length of his cable-tow," which in the third degree is three miles, and in the seventh, forty. It will be seen, therefore, how closely this pretended "ancient charge" keeps to this principle of Masonry. But with characteristic deception, the word *warning* is used, instead of the word *call*, or *summons*, as is in the lodge.

Yet again. "And if he have trespassed against the craft, to abide the award of Masters and Fellows!" \* \* \* "These be all the charges and covenants that ought to be read at the installment of Master or making of a Freemason or Freemasons."

"Abide by the award of Masters and Fellows." Here is where the murder comes in. At his initiation the deluded creature is made to swear away his life, and consent to have his "throat cut across, his tongue pulled out by the roots," &c., &c., if he should ever reveal &c." Thus it is inside the lodge, but here the wording is, "abide the award of Masters and Fellows." So closely does this fabrication adhere to the grand principles of this horrible antichristian system. It deserves to be noticed too, that the "award" is, "if he have trespassed against the craft." This is the only *wrong* recognized by Masonry! You may do any other wrong, and still be a good Mason, a good brother. But transgress against the craft," and you must *consent* to have your throat cut, your heart and bowels extracted, your head cut off, &c., &c. Here again I beg to say, this is naked indisputable fact. I

challenge any Mason, or all Masons, especially preaching Masons, to contradict this startling assertion by any thing to be found in lodge teaching ! For what they say to "cowans" outside the lodge is not Masonry. And, observe, not to "transgress against the craft," is to persist in what is essentially antichristian, yea, and to perpetrate crimes of the first magnitude ! This is Masonry.

It will be seen that the author of the above fabrication, in attempting to imitate a barbarous style, often forgets himself, for the same words and ideas are sometimes barbarously, and at other times correctly written. The truth is, an imposture, and especially one so palpable as that of Masonry, must betray itself.

The following quotation from page 145, will give the reader an idea of Masonic charity, about which Masons talk so much :

"In what character *charity* is, and should be received among Masons, is now my purpose to define, as it stands limited to our own society." Mark, "it stands limited to our own society!" How different from Paul's definition of charity, or love as defined in the 13th chap-

ter of his first epistle to the Corinthians! Mark also Christ's views of such charity: "If ye love them which love you, what thank have ye? for sinners also love those who love them." "But love your enemies, and do good, and lend, hoping for nothing again." Verily, this is a very different thing from Masonic love, which "stands limited to our own society!" Nay, instead of loving her enemies, Masonry pronounces her anathemas upon them, blasts their character, deranges their business, and cuts their throats, when she can do it, with impunity. This too, is a fact, which challenges contradiction. Hear what Masons said to those loyal men who had been appointed to obtain information regarding the abduction and murder of Morgan; "they said that they were well organized, and could act with effect; and possessed the offices, talents and wealth of the country;—that they understood one another, and would pursue with their vengeance all who should interfere with them!" This is given in "the report of the united committees." This is Masonic charity, according to their own *declaration* and *acts*!



Just here we add the testimony of David Caulkins: "I attended an oration on the Fourth of July, and three hundred seceding Masons of Leroy and vicinity came out on the platform, and declared to the public that Morgan was murdered, and that, too, by the fraternity; and that his book was as true a revelation of Masonry as any man living could make; and the Leroy lodge, Genesee county, destroyed their charter, and sold their temple, that cost fifteen or twenty thousand dollars, for three thousand dollars, to be used for a schoolhouse." Quoted from Christian Cynosure.

The above convention was held on the 4th of July 1828, at Leroy. Several meetings had preceded. The names of the seceding Masons above referred to, may be seen in Bernard's Light on Masonry. Six of them had belonged to what is called "The Holy and Thrice Illustrious Order of the Cross;" one had been "Intimate Secretary." And as to the various degrees revealed, after being carefully examined, each Mason testified to their correctness, as far as he had received them.

Before taking our leave of this book, "The Freemason's Monitor," we will give from it also, a few specimens of Masonic song:

ENTERED APPRENTICE'S SONG.

"Come let us prepare,  
We brothers that are,  
Assembled on every occasion;  
Let's drink, laugh, and sing,  
Our wine has a spring,  
Here's a health to an accepted Mason!"

"We're true and sincere,  
And just to the fair,  
They'll trust us on any occasion;  
No mortal can more,  
The ladies adore,  
Than a free and accepted Mason."

Here are two out of seven verses contained in this song. They exclude the ladies from their temple, with the poor, the halt and the blind, Jesus Christ and slaves; drink and carouse in the lodge; and then go forth and preach temperance, and tell how they "adore the ladies!" and add, "we're true and sincere!" Just lately a Mason told me that he has seen them drunk, "deacons and all," and still carousing in the lodge, at midnight.

The following is sung previous to closing.  
Out of five verses in this song we give the  
last two :

“Now to the westward move,  
Where, full of strength and love,  
Hiram doth stand;  
But if impostors are  
Mix'd with the worthy there,  
*Caution them to beware  
Of the right hand.*

Now to the praise of those  
Who triumph'd o'er the foes  
Of Mason's art;  
To the praiseworthy three,  
Who founded this degree:  
May all their virtues be  
Deep in our hearts.”

It will be seen, that as in their symbolic and  
prose teachings, so in their songs, are continu-  
al threats of murder, and praise to the mur-  
derers.

To be sung at the dedication of a lodge.  
We give the first verse only :

“When earth's foundation first was laid,  
By the Almighty Artist's hand,  
'Twas then our perfect laws were made,  
Established by his strict command.  
Hail! mysterious, hail, glorious Masonry,  
That makes us ever great and free.”

Thus it is that those miserable slaves sing of their *greatness* and *freedom*, while they build their own prison house and seek to enslave others. Their laws too, are represented as being coeval with creation and established by the Almighty! All this is proclaimed of the most antichristian, corrupt, and murderous principles. Truly, "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes."

"Performed at the Dedication of Freemason's Hall, in London, May 23, 1776."

This production extends over two 12 mo. pages and part of the third. A very small specimen must suffice:

"Now while yonder white rob'd train,  
Before the mystic shrine,  
In lowly adoration join."

In a note at the bottom of the page, we are told that the "white rob'd train" means "the brethren in their white aprons!" The object

of their worship, we are told, is "Virtue," who is said to be the "Daughter of gods," to which, idol, it will be remembered, all Masonic temples are dedicated. Hear how they worship this idol:

"Daughter of gods, fair Virtue, if to thee,  
And thy bright sister, universal Love,  
Soul of all good, e'er flow'd the soothing harmony  
Of pious gratulation—from above  
To us, thy duteous votaries, impart  
Presence Divine."

Thus they declare themselves to be the "duteous votaries" of this idol, and humbly beg it to "impart" to them its "presence divine!" And add:

"To thee, by foot profane untrod,  
Their votive hands have rear'd the high abode:  
Here shall your impulse kind,  
Inspire the tranced mind."

To this idol, we are told, "their votive hands," the hands of Masons, "have rear'd the high abode," and the "impulse kind," of this Masonic idol, "Virtue," it is declared, "shall inspire the tranced mind!" This is Masonic inspiration. Read "The Key of Masonry," and our remarks upon that degree, and you will see that these songs are in exact

harmony therewith, and that the whole is not a whit better than the worship of Budu. This Masonic temple, observe too, excludes all "cow-ans," all who are not Masons, it is "by foot profane untrod." This is precisely the way the old heathen idolaters treated all the worshipers of the true God; to all such they said, "Hence! Oh, hence! ye profane." And like the Masons, they dedicated their temples, not merely to imaginary beings, or persons, but also to *qualities*, both bad and good. And to this heathenism it is, that Masonic conspirators are, most deceptively, endeavoring to draw our unsuspecting youth from the worship of the God of their fathers: and the most efficient actors among those conspirators are professed ministers of the Gospel!

Now, dear reader, I have spread out before you a few specimens of Masonic abominations and but a few, I assure you, when compared with the vast whole. To me the investigation has been very unpleasant, and even loathsome: but I have submitted to it if happily I might, by God's blessing, be the means of rescuing some from this snare of the devil; the means of preventing others from being caught in it;

and, in a word, of undeceiving those who are willing to be undeceived.

The book from which we gathered our last selections, "The Freemason's Monitor," is dedicated to Joseph R. Chandler, "Past Grand Master, and Past Grand High Priest of the Grand Lodge, and Chapter of the State of Pennsylvania and Masonic jurisdiction thereunto belonging." A picture of this august personage is given on the front page, all covered over with Masonic trappings, somewhat like a heathen deity. In dedicating his book to this Masonic dignitary, the author employs abundance of adulation quite in keeping with other parts of the book. He also "apologizes to our present R. W. G. M. for not having dedicated this work to him." He claims that his teachings are in exact harmony with those of the higher authorities of Masonry, both past and present. He says, "I have examined many books and manuscripts on the order, and conversed with some of the most intelligent brethren respecting the ultimate benefits which must result from a compilation of such works as brothers Cole, Webb, Cross, Locke, Dermotte, Thomas Preston, and many French

writers, from whose writings I have translated copiously such matter as I thought could be useful to the Mason or interesting to the general reader."

According to this showing, you have in this book a "compilation" of the great principles inculcated by Masonic *savants* of the past and of the present times, and both the teachers and their teachings are praised abundantly. As to the author himself, he says, "That the Institution is of Divine origin, leaves not a shadow of doubt on my humble mind. It bears on its front the impress of an Almighty Architect." But whether "the Institution is of Divine origin," and whether its advocates and their teachings are worthy of the boundless praise given to them, the reader must judge from the specimens here given. Nor let it be forgotten, that it is a grand principle in Masonic economy, to praise all belonging to the system, whether persons or things, however bad; and slander all persons and things opposed to it, however good. We may remark, too, that it is with a poor grace that Masons call the attention of "cowans," all outside the system, to what "it bears on its front,"



seeing they claim that it is entirely hid from "cowans" in "their distant and mystical cave;" yea, and repeatedly tell all such, that "they know nothing about it!" But it is folly to look for consistency, either in the system or in its advocates.

In addition to the numerous laudations and assertions so freely employed by the author, the following *semblance* of an argument is offered as usual,—and it is about the only instance of the kind,—“Were the Institution wicked, trifling, or ridiculous, would such men as a *Washington*, a *Franklin*, or a *Lafayette* have remained adherents to the Order?” It really seems to us, that all who love their country and revere the memory of that great man, should rise up with patriotic and indignant zeal, and rescue from the abuse of those conspirators the character of Washington, at least; especially as he in advanced years, and on the most solemn occasion, warned his country against the dangers which he feared might result to it from this very combination which claims him as its advocate. Hence his solemn words of warning: “Beware of secret socie-

ties!" Moreover, were it necessary to attempt a refutation of this attempt at argument, it were quite sufficient to place over against it the tens of thousands of Masons who have, from their own painful knowledge of it, pronounced the system bad in the extreme; and multitudes of such do so still. And for exposing it I have the thanks and blessings of such. Only a few days ago, a Mason, who is a minister, assured me, over his own signature, that "It is of the devil!" But the use that Masons make of men who having been drawn into the lodge, discovered the character of the system and hated it, but did not *publicly* abandon it, *clearly shows all others what course they should pursue with regard to it!* Masons will claim and have the influence of all who have ever joined the lodge, though they may hate the system and never enter the lodge again, unless they openly and fully renounce and denounce the system. And after you die, they will use you as they are using Washington, if you are worth using, even though, you should not have met in the lodge for many years, and should have been as sensible of the evil ten-

dency of the system as was that great man. In view of this, then, let honest men come out boldly, and openly, and shake off every vestige of a system that is antichristian, fraudulent, and vile in the last degree.

## CHAPTER IX.

Testimony of Weishaupt—How infidels make degrees for Christians, particularly for ministers—Names of original planners of the system—Illuminism—Awful corruption.



WORD or two for the benefit of those infatuated creatures, especially Methodist preachers, who seek to obtain “degree” after “degree,” as those who seek for hidden treasures; yea, and stare, and listen while the cunning *degree-makers* tell to them one lying fabrication after another; and listen more attentively than they would to the announcement of either law or gospel from the lips of the Most High.

Weishaupt, it is well known, was a high Mason, and a thorough student of Masonry, and secret arts generally. And as Masons are never satisfied with their system, and, consequently, are always adding “degrees” and “orders,” so Weishaupt, for the same

reason, applied himself diligently to the work of making additions. His favorite additions were the degrees of the Illuminati. And knowing that the entire system of Masonry had been introduced and propagated in this way, he claimed that any man has a right to give such explanation of the symbols, and make such additions as "can be rendered palatable." And, we may add, observation, if not experience, had taught him, that it is by no means difficult to make lying wonders and delusive dreams palatable to a large portion of our fallen race. That the various *degrees* and *orders*, those and these, first and last, by whomsoever invented, were of equal authority, provided they were "rendered palatable," he thus proves:

"They have all sprung from the blue lodge three degrees, take these for their standard, and found on them all the improvements by which each system is afterwards suited to the particular object which it keeps in view. There is no man, or system in the world, which can show by undoubted succession, a right to stand at the head of the order. Our ignorance in this particular frets me. Do but

consider our short history of one hundred and twenty years. Who will show me the mother lodge? Those of London we have discovered to be self-erected in 1716. Ask for their archives. They tell you they were burnt. They have nothing but the wretched sophistications of the Englishman, Anderson, and the Frenchman, Desaguilliers. Where is the lodge of York, which pretends to the priority with their king Bouden, and the archives which he brought from the East? These too, are all burnt. What is the chapter of old Aberdeen, and its holy clericate? Did we not find it unknown, and the Mason lodges there the most ignorant of all the ignorant, gaping for instruction from our deputies? Did we not find the same thing at London?"

Thus it is that this great advocate and student of secret orders proves that he had an equal right with other Masonic masters, and all their degree makers, to invent and add at will, so long as such inventions "can be rendered palatable," and are "suited to the particular object had in view." The argument is entirely conclusive, of course! Nor can it be doubted that every villain has an equal right

with all other villains to invent and prosecute his plans of villainy; and it will readily be admitted that many of their plans, like those of Masonry, are very well adapted to the ends contemplated! It is not even doubted, for instance, that the plans adopted for the abduction and murder of Morgan, were well adapted to that end! A very serious question arises, however, namely, this: Has any man a right to lie, cheat, steal, murder, however palatable those acts may be to him, and however adapted his plans may be to such ends? But Masons, Illuminati, Mormons, Kuklux, and all the other inventors of fraudulent systems, concern themselves but little with such questions.

But when such men as Weishaupt and Robinson trace Masonry to its origin, giving the date of the invention, and specifying the inventors, (Anderson the Scotchman, and Desaguliers the Frenchman,) and then defy any man to contradict the fact, how ridiculous do Masonic lecturers, editors, and book-makers appear, when they talk gravely about their ancient and honorable system! But when professed ministers of the gospel put on their leather aprons, and other Masonic trappings,

and ascending the pulpit, attempt to trace this system through apostles, prophets, and patriarchs, to God Almighty, the infatuation becomes simply intolerable. And to cap the climax, they again bawl out, "This is our motto, in God is our trust," and to this the gaping fraternity respond, "so mote it be!" Then with an ignorant laugh, or a savage frown, they say to all the rest of mankind, "you know nothing about it!" But should any one be honest and bold enough to expose the fraud, then all their passions settle down into the coolness of secret and settled wrath, and he is simply given to understand that he will be "Morganized;" and to this the whole fraternity again respond, "so mote it be."

But we return to Weishaupt. His professed object was "The happiness of the human race." To this end they must be enlightened; for all mankind were recognized as in darkness before receiving his instructions and embracing his system; after that they were "Illuminati." These, it is well known, are the principles claimed and taught by Masons. But to this end it was essential, at the very outstart, to free the mind of "political and re-



ligious prejudices." That is, they must recognize no authority or restraint outside this "order." Nor were they to aim at any thing less, finally, than to "rule the world." This too is Masonry exactly. See our development of it, especially in the Chapter on "The Key of Masonry." These points being fixed, Weisshaupt rightly concluded, and so expressed himself in a letter to Zwach, one of his principal confidentials: "No man is fit for our order who is not a Brutus or a Catiline, and is not ready to go every length. Tell me how you like this." To be members of this order, we are further told, is "to be out of guardianship, to be full grown, to walk without the leading strings of priests and princes, to govern themselves." This is Illuminism, this is Voltairianism, this is the teaching that kicked the Bible out of France and erected the guillotine. Aye, and this is Masonry exactly. Hence Weisshaupt and his associates declared that Illuminism was *true and perfect Masonry!* And Mackey in his Lexicon acknowledges, as we shown formerly, that the Masons who entered the lodges of the Illuminati only discovered a difference when they reached the higher de-

grees. But this is mere Masonic *say* in view of the fact that Illuminism became so obnoxious to government that it had to be suppressed by the strong arm of law.

But how did Weishaupt succeed in making all this "palatable?" He tells you in a letter to that same old friend, Zwach: "You can't imagine what respect and curiosity my priests' degree has raised; and which is wonderful, a famous Protestant divine, who is now in the order, is persuaded that the religion contained in it, is the true sense of Christianity. O man, man! to what mayest thou not be persuaded!" Sure enough. And the multitudes of *divines*, so-called, who still run gaping after and gulping down this same Illuminism, under the names of Masonry, Mormonism, Kukluxism, &c., &c., but afford further proof of the fact that caused even Weishaupt to wonder. By a little tact and the help of secretism, he managed to make his atheistical and most deadly principles "palatable" even to the priests and to a famous "Protestant divine." And in precisely the same way the Masonic degrees are made palatable to similar divines. The various orders or degrees of knighthood, such

as Knights of the Red Cross, of the Holy Sepulchre, of the Christian Mark, &c., &c., are found to be quite palatable to multitudes of creatures called "divines!" In view of all this, we may well exclaim with Weishaupt, "O man, man! to what mayest thou not be persuaded!" Baron Knigge, too, is perfectly delighted with their success in making their atheistical inventions palatable "to priests and princes." Hear him in a letter to Weishaupt: "And now it will appear that we are the only true Christians. We shall now be prepared to say a few words to priests and princes. I have so contrived things that I would admit even popes and kings after the trials I have prefixed, and they would be glad to be of the order."

Just so successful were those men in making palatable those principles which were both calculated and designed to overturn the Christian system and all Christian governments! The Baron would not be afraid to "admit popes and kings" after submitting to *the trials he had prefixed!* Here, doubtless was the "cloak" the Baron speaks of, "to prevent queamish people from starting back!" Here

malignity in purpose, and deception in practice vie with each other, so that one can not tell which exceeds the other. This too, is Masonry exactly. *Trials* and *tests* precede every step previous to initiation. And if the candidate appears to be "squeamish," that is, seems to have a conscience, and is likely to "start back" when called upon to indorse the awful principles, and swear away his life, the conspirators proceed no further: and if he has formally *offered himself*, he is *blackballed*. So in passing from one degree to another, similar *trials* and *tests* are employed; and if he is likely "to start back" from the more deadly obligations of the degree sought, they do not proceed. But oftener the poor fellow has, himself, anticipated the danger, and stops where he is, with his heart and mouth sealed with regard to the degrees he has taken. The writer from whom I quote, exclaims here, and who would not unite in the exclamation: "What deceptableness of ungodliness is here!"

But the abandonments of all government and all moral restraint, however "palatable" it seemed to be at first, soon proved to be more bitter in its consequences than was anticipated

by those Masonic illuminators. This is sufficiently indicated in the following extract from a letter written by Weishaupt to one of his associates in the conspiracy :

“What shall I do? I am deprived of all help. Socrates,\* who would insist on being a man of consequence among us, and is really a man of talents, and of a right way of thinking, is eternally besotted. Augustus is in the worst estimation imaginable. Alcibiades sits the day long with the Vintner’s pretty wife, and there he sighs and pines. A few days ago at Corinth, Tiberius attempted to —— the wife of Democides, and the husband came in upon them. Good heavens! what Areopagitæ I have got! When the worthy man, Marcus Aurelius, comes to Athens, what will he think? What a meeting with dissolute, immoral wretches, whore-masters, liars, bankrupts, and vain fools. When he sees all this what will he think?” And the most hideous picture in the group, was that of Weishaupt himself. At the very time he thus wrote it is said he was plotting murder, and his victim was the sister of the fiend to whom he wrote

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\*The names adopted.

as above, and was also his own sister-in-law; and all this was designed to cover criminal acts which had preceded these latter acts: (The above quotations from Masonic Illuminism, are extracted from the Christian Cynosure of October 19, and November 2, 1869.)

Dear reader, you have seen how the *bitter* follows the *palatable* in a course of crime. Taking the *degrees*, and receiving the ill-gotten gifts of Masonry, may be very palatable; but remember, you must drink the bitter cup by and by! And, Oh! how bitter is the cup which is being filled up for those professed ministers of the gospel who are eagerly taking the Masonic degrees, and receiving the ill-gotten Masonic rewards! Even those infidels who prepared those degrees for the "priests," and who made them so palatable, are themselves, or were, overwhelmed with amazement at your infatuation; exclaiming, "Oh man, man! to what may'st thou not be persuaded!" Nor is it at all matter of wonder, that those same infidels who prepared and made the degrees "palatable" for you, should pronounce you a set of "vain fools." And it may be very palatable to you, who have taken the

Masonic apron, bandage, rope, and oaths, to slander and persecute those who are endeavoring to undeceive you, and to pluck you as brands out of the burning; but, remember, the bitter cup must follow! Oh that it might please God, in some way, to open those blindest of all eyes, the blindfolded eyes of Masons. But to this end, they must throw away their "Monitors," and all other infidel productions, and apply themselves prayerfully to the study of their Bibles. And we verily believe, that it would greatly assist them, and all who are less or more deceived by Masonry, to read that Masonic illuminator, The Christian Cynosure.

## CHAPTER X.

Another chapter of facts, showing how Masonry works in the Church.



WE have of late been often asked if the vengeance threatened against defaulters in some of the higher degrees of Masonry, was intended particularly for offenders *in* those degrees; or whether it was made to apply also in a general manner, or against offenders in all the degrees? The following communication from Brother Levington is a sufficient answer to all such inquiries.—[EDITOR OF CYNOSURE.

Note here the oath, in part, of a high degree :

“You further swear that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing to God, to bring such



person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity [*i. e.*, from the Entered Apprentice onward and *downward* through Knights, Princes, Kings &c., &c., even down to the Sovereign of Salt Lake City] and the world, but of our illustrious Order more especially, during his whole natural life." (See degree of "The Holy and Thrice Illustrious Order of the Cross.")

Thus it is that Masons "work" and "labor!" Nor let it be supposed that these diabolical "rules and usages" are applied to members of this order only. Not so. If you will examine the entire teaching and practice of the system, you will find that they are applied to "all the enemies of our order." Morgan, Miller (of Belfast, Ireland), and others who were murdered, did not belong to the "Thrice Illustrious Order of the Cross," yet these "rules and usages" were applied to them in all

their rigor. Before Morgan was murdered they did everything in their power to blast his character and derange his business. Take a single instance, from Whittlesey's Report: "About this time, an article, written by R. W. Haskins, of Buffalo, appeared in the Black Rock Gazette, a paper published forty miles distant from Batavia, of which the following is a copy:

"MR. SALISBURY—*Sir*: I noticed in your last paper an inadvertent error, copied perhaps from other prints—respecting a wretch by the name of Morgan. The statement that Morgan is an expelled Mason is a mistake. He is not an expelled Mason, but an impostor, and a swindler, against the evil designs of whom the fraternity have amply provided.

"A MASON.

"September 7, 1826."\*

Again—I am not myself a Mason. I have never taken the first degree of the vile system; nor have I taken any of "the side degrees," such as those of the "Odd Fellows," "Forresters," "Sons," "Templars," etc., etc. Yet, every possible effort has been put forth *to blast my character and derange my business*, "agreea-

\*In less than two weeks after this, Morgan was murdered! See how the craft work!

bly to the ancient rules and usages of the fraternity."

In proof of this, and in addition to the chapter of facts which I have given in my book entitled "The Masonic Conspiracy," I here adduce the following facts; believing as I do, that the interests of the church demand such disclosures.

I had worked hard to have the above book at the seat of the Detroit Annual Conference, that of which I am a member. It met at Detroit, September 1st, 1869. To my great joy a box of the books arrived by express on the morning of the second day of the session. Just then, a senior member of the conference, between whom and myself an intimate friendship had long existed, and who is a Royal Arch Mason, came to me and expressed a desire to have that difficulty between me and —— settled, (the difficulty referred to may be seen in the chapter of facts mentioned above) and to that end proposed that I, with himself, should have an interview with ——; promising at the same time that "I should henceforth stand side by side with my brethren, and have one of the best appointments in the confer-

ence." I said—"the man don't live who desires a settlement more than I do, and I would give all I have in the world to have the confidence I once had in my brethren," but intimated my doubts of the possibility of this thing. Moreover, I said—"I submitted to such an interview last year, and was betrayed." To this he replied "I know nothing about that." It now occurred to me, "If that is the case, you are illy prepared to arbitrate in the matter." I at once left him, and hastened to the express office, where the box of books had just arrived, broke it open, took a copy, hastened back to my friend, and opening it at, and pointing to, "Facts which should be known," I handed him the book, saying, "read that and you will know all about it." He took it and departed, and some time after returned to me. The substance of what passed between us at this and a further interview, was this: He inquired what the book cost, advised me to burn it, and promised that I should be paid; and inquired whether it had yet gone forth. To the latter inquiry I replied, that he was the first to whom I had offered a copy: with regard to the chapter of facts, I

said, "much as it had cost me, I would suppress it if they would put right what they had put wrong; but with regard to the book I said, "Money cannot buy it; it must go forth. I never did a work more religiously than the writing of that book, and I would not for a thousand worlds have died before writing it." I also reminded my friend of the long letter that I had written—even since the previous conference, and which is published in the chapter of facts—to which he replied, "He acknowledged he was wrong in that." Three ministers having now been supplied with the book, we separated with the understanding that I would not commence the sale till I should hear what action should be taken with regard to the aforesaid chapter of facts.

Time passed on, but my friend returned no more. Another minister took me aside and conversed with me. He is a high Mason. I reminded him how I had been treated at the previous conference, and withal, that they had done that very thing, concerning which he had pledged his word to me, they would not do. In that particular he asserted his innocence; said it was not his fault. I told him the book must go, and we parted.

Finally, on Monday, the sixth day of the session, the roll of elders on the Ann Arbor District, that to which I belonged, was called; and the usual examination of character took place, this district having been passed over till this late period. When my name was called, and in answer to the usual question, "Anything against him?" The presiding elder replied, "Nothing against Brother Levington." Soon after this event, and during the same session, I rose in the midst of the conference, and a full house, and made the following announcement: "My book just from the press, will be on sale here this afternoon." The Rubicon was now crossed, and on sale it was.

The book was now read more extensively, and that by night and by day. One gentleman was heard to say that they were reading it in his house all night. And between the sessions of conference, you might see them sitting in groups, and one loudly reading for the edification of all the rest. Seldom if ever had Masons a busier time of it, in Detroit at least. With the men of the apron who belonged to the conference, the grand question was—"How shall the author of the book be

disposed of?" According to the information that reached me during and since conference, there were two methods proposed. One was to bring charges against him, and in that way get rid of him. But in the absence of any ground for such a course, this mode of procedure was abandoned, for John Levington is well and favorably known. Hence they feared the people. It was therefore concluded to get rid of him, in a way that would leave the blame on himself, and thus leave to the men of the apron a way of escape. This last method was worked out in the way indicated by the following facts :

Chelsea, where I had been the previous year, was not the place I should have had, as is well known. But my family dreaded moving, having had so much of it, by the work and labor of the secret brotherhood; and I dreaded moving also, especially as it would involve expense, and I was poor and in debt. Hence as the church was urgent to have me return, I intended to do so. This much said, we are prepared for the following facts. On the sixth day of the session the presiding elder came to me for the first time, and said: "In the event

of your returning to Chelsea, will you take those two country appointments?" To which I replied, "Certainly, if I am so ordered." It was evident that this reply was neither expected nor desired, and equally evident that it seriously deranged the plan. If I had said no, I might have been removed and the blame left to rest on myself. At an after period, Mr. Laird, of Chelsea, told me, that he mentioned the fact to Mr. Davidson, upon which the latter promptly replied—"Ha, yes, and the appointment was made before that!" Mr. Davidson is a Mason, as is the presiding elder; hence his testimony may be relied upon in this particular, as he was well informed as to the plan.

But time would fail to note all the work and labor of the "craft" even during that one session of the Detroit Conference. And being a "cowan" and therefore excluded from the "circle" of the workers, of course there was much that I did not see; but I saw enough to make me sufficiently sad. Even the few who were not Masons, were afraid to be seen speaking to me, so much did they dread the Masonic power. Hence I stood alone day after day,



and not being able to do any thing, I had a fine chance to obey that Scripture—"Stand still and see the salvation of God." And stand I did, not wickedly yielding in any thing, thank God; nor was I caught by any snare that was laid for me, though some of them were laid very artfully. Mark the following as an instance:

Toward the close of the session, my presiding elder came to me in the house of Mr. John Dean, just before going to tea, and taking me aside said: "I have come to you with a message from the cabinet, and they were unanimous; they request you to superannuate, locate, or take a supernumerary relation; which you please." This was probably the most startling announcement that has fallen on my ear during my eventful life. But I very calmly, but firmly returned the following reply: "Tell them that I will do neither: I am not a superannuated man, and do not expect to be for many years yet. Moreover I will take no responsibility in the matter; the church must take the responsibility." Neither did this snare take. If it had, the secret brothers would have got rid of me, leaving the respon-

sibility, at least in some measure, upon myself; for I do not believe that any one of our papers would have published an explanation from my pen. Hence the whole affair would have been left in that darkness that the "craft" so much love. Just as he had reached the foot of the stairs, in the act of leaving, a thought struck him, and he gave expression to it thus: "We can't get a place for you." This capped the climax, and roused me more than any thing that had yet occurred. Hence I quickly, and with becoming feeling, made this reply: "My dear sir, that will not do! I have calls from places all around." At his request I finally condescended to mention some of them, particularly one I received very pressingly the day before. In fact, God has been pleased to give me a good degree of popularity all through my life; Masons are an exception, of course, particularly of late.

Now, all who know our economy, know that the cabinet had no right to take this action. "When a traveling minister is accused of being so unacceptable, inefficient, or secular, as to be no longer useful in his work, the conference shall investigate the case; and if it appears

that the complaint is well founded, and the accused will not voluntarily retire, the conference may locate him without his consent." But the conference has no authority to superannuate a minister who is in possession of such vigorous health and strength that he can do as much work as two ordinary men, and actually does as much as half a dozen of the "craft" who want to get rid of him. Nor has the conference any right to ask such a man to superannuate, for the thing implies a falsehood! But are any of the things specified in the above quotation from the Discipline, true of John Levington? No. Not one of them! And right well the cabinet knew this; hence they did not dare to bring his case before the conference, but tried to do with him what certain guilty officials proposed to do with Paul and Silas, viz: "Thrust us out privily;" and in our refusal and demand, we followed the example of those same Apostles! What part Bishop Scott took in this matter we know not; but we know that the action is a lasting disgrace to all who took a part in it. I have been preaching some thirty-four years. I preached some thirteen years at my own ex-

pense, traveling by sea and by land: and for over twenty-one years I have been preaching in this conference, and have never been one day, out of the work. I have written largely for periodicals in defence of the Gospel: and within a few years last past I have published three 12 mo. volumes which are well known. And now I have published "Masonic Conspiracy." I told them if they would give me a chance, I would give them a volume every year for some years to come: and nothing but want of money prevents my doing so despite all this cruel Masonic persecution. Notwithstanding all these literary labors, it has been common for me to hold protracted meetings every winter for some two or three, and even four months, besides, by request, delivering special sermons and lectures in different parts of the country for the suppression of various errors; all of which is well known. Nor have I ever had any quarrel with the doctrines or economy of the church of my choice, nor with the authorities of the church, but have been a most obedient servant, attending to all the interests of the church; so much so that I might almost say, "In labors I have been more abun-

dant than they all." And even now, thank God, I doubt whether there is a man in the conference who can outwork me.

Such has been, and such is, the man whom they proposed to superannuate, and to whom, a few days before they offered "one of the best appointments in the conference," and the privilege "in future to stand side by side with his brethren!" Yet, just so soon after this offer, they tell him that they "can't get a place for him!" And one of those presiding elders who pretend to find such difficulties in my case, a few years ago sent a minister to a certain church, which after objecting to receive him, finally consented on condition that he would leave at the end of the year. But toward the close of the year, he defiantly told them that he would return. They got up a petition and remonstrance and gave it to the presiding elder that he might present it to the bishop. But that was the last they heard of it, and the preacher returned. When however, some of that same church requested that same presiding elder to send them Levington, he replied, "that would be murder in the first degree!" And anon they exclaimed, "we can't get a

place for you!" Now I appeal to all honest men whether it is not right that these facts should be known. And all this is, of course, "agreeable to the rules and usages of our ancient fraternity." Well, I know an ancient fraternity whose rules and usages are very different from these, and the Masonic fraternity will find this out sooner or later. God grant that they may find it out before it be too late.

Right in this connection it may be well to introduce an incident of recent occurrence. Being in Detroit some time ago, I met a Methodist minister from another state, and had a long and pleasant conversation with him in one of the hotels. He had read some of my works, and on this occasion purchased another. Several times he kindly urged me to join his conference, holding out inducements of his state and conference. I finally said, "Brother, there would be one objection, and only one. I am opposed to Masonry." To this he promptly replied, "Then they would vote you out." I replied, "I thought so." He being a Mason may be presumed to understand what he said. This tells the whole story. If John Wesley, or Paul, were to offer himself to a

Methodist conference, being opposed to Masonry, he would be "voted out." Masonry rules, and will accept of no qualification but submission to its authority; nor does it propose any other. It is worse than folly for men to shut their eyes to these facts.

To cover such doings, if possible, and blind the "cowans," of course that "ancient rule of the fraternity" must be faithfully applied to the "villain"—"*blast his character.*" To this rule they have strictly adhered in my case.

When in Detroit last summer, I met with an old acquaintance who said, "Your old friend W—— had heard that you had gone crazy, and anxiously inquired whether it were so." Since then an old friend, a minister of the Congregational church, told me that a certain minister of my conference, a Mason of course, told him that I was crazy. Still later I had a letter from a lady assuring me that the Methodist minister's wife in her place told her that I had gone insane, and emphatically added, "It certainly is so." Since then my fair correspondent visited my family in Detroit, and to them repeated the Masonic slander and named her informant. Well, I have never been so insane

as to submit to be *denuded*, *hoodwinked*, and *cable-towed*, and if it please God to continue to me the use of my reason, I never will. And these degrading efforts of the hoodwinked fraternity are only increasing their degradation; nor do they at all blunt the edge of my testimony, though it was hoped they would do so. Nevertheless, the cable-towed brotherhood must thus “work” and “labor,” for they are under oath to do so.

We will now return to the conference room and take up the narrative of the facts where we left off.

Shortly after their effort to get me to *superannuate*, and thus get rid of me with impunity, the conference being in session, I said to a brother minister beside whom I sat, “There is but one thing more that they can do, that is, send me to a place where it is all but impossible for me to go.” To this he coolly replied, “That’s what they will do.” This brother was not a Mason, I think, but he evidently understood the situation. Soon after, Bishop Scott read the appointments, and I soon heard the official announcement, “Marine City, John Levington.”



After adjournment, and while the crowd was moving hither and thither, I sold a few more "Masonic Conspiracy," and then left the scene of eight days severe conflict.

From the seat of conference I started for Marine City, and hither I came. Remained a few days, and preached twice on the Sabbath. Found a large frame church, very dirty and desolate-looking, and the congregation very small. Membership said to be nine males, and twenty females. This is the result of some forty years labor by our denomination. One-half of the basement is partitioned off for, and owned by the Good Templars. On the wall hangs the "charter" of the lodge. This was granted—at least it was signed and sealed—by Rev. John Russell, a member of Detroit Conference, and editor of what is called a temperance paper, the whole a Masonic affair, of course. In the body of this singular document is a roll of names including a former pastor of this church. This "charter" grants to such highly favored persons as belong to the lodge, the right to abstain from intoxicating drinks; meet once a week, or oftener if need be; bind themselves to perpetual secrecy; clothe

themselves in fantastic regalia; receive big names; and play up various "monkey-shines," "on" (as stated) "such *rules* and *terms* as the constitution of the order will permit--provided they do not conflict with the constitution and rules of the Grand Lodge." And it is added, "We have caused the charter to be signed by the Grand Worthy Chief Templar, and Grand Worthy Secretary, and the seal of the Grand Lodge aforesaid affixed thereto.

"Signed, JOHN RUSSELL."

"Nov. 15, 1865."

This affair is called "The Independent Order of Good Templars." But by reference to the wording of the above extract from the "charter," it will be seen that "we," are the *only* "independent" party; all others connected with the "Order" are mere puppets worked by Masonic wires, while the "we" the "Constitution," etc., remain hid in deep Masonic darkness. Working such wires, selling such "charters," and sharing in the moneys derived from such sales, as also in the "fees" and "dues" constantly paid in by the numerous puppets who are invested with the high privileges above specified, pays better than preach-

ing the gospel; hence the latter is abandoned for the former. And to such work, the bishops of the Methodist Episcopal Church appoint from year to year. But as for John Levington, poor "cowan," he is told "we can't find a place for you!" Be it so, we know one who can and will find a place, even for poor John, both here and hereafter, if he is "faithful unto death." He found a place for Moses, even that place "in a cleft of the rock," "a place by me;" *there he covered him with his hand!* O, blessed place!

"Rock of ages, cleft for me,  
Let me hide myself in thee."

And that same Moses found a place by that same Lord God, on the Mount of transfiguration; and, better still, to all who overcome, will He grant to sit with Him upon His throne, and there at his right hand drink in pleasures forever more.

I soon found my "situation" to be just this: at the close of navigation when the St. Clair river, etc., are bound up in ice, the only way of ingress and egress left to me, will be by stage twenty-one miles, and by rail to Detroit some forty miles. There is a small membership

consisting of some twenty females and nine males, one of the latter old and depending on his friends ; two are farmers in comfortable circumstances ; the remaining six are depending on their day's work for the support of their families, and the outsiders are principally Masons, Odd Fellows, etc. Add to this the fact that I have four books in the market, all under the ban of the conspirators, like myself. Add to this again, the further fact, that I have extensive correspondence with the press, and with the world at large, and you will see the situation, and how the "craft" fixed it. Nor will you wonder that they said "He will not go;" or that they said, when he did go, "He will not remain long." Much less will you wonder that they said, "We sent him there to starve him out, that we might get rid of him!"

Having fully understood the "situation," I returned to Detroit, and traveled up and down many streets, weary enough, to find me a home, of small rent, for my family, for I found neither home nor support for them in Marine City, and I resolved that the Masonic conspirators should not ruin my family if I could prevent it, and to this end my children must

be where they can have educational advantages. Having secured such a home, and having moved my family to it, I returned to Marine City, found a room in the friendly home of Mr. William Styne, and there I study, sleep, and board myself, for I saw I could not risk the expense of hiring my board; that would swamp me, and give an easy victory to the "craft."

I was headed off with reports designed to "blast my character," of course; and even when my sanity and good conduct became apparent, and my friends stoutly contradicted the slanderous reports, it was promptly replied, "you will see before six months." Meantime I became very popular, the congregation and Sabbath-school became large, and many of the Masons became hearers, and seemed to "receive the word with all readiness of mind," and even spoke loudly in my praise, some of them publicly asserting, "He is the only common-sense minister we have ever had in Marine City." But when the suggestive six months drew near to a close, the Grand Lodge met in Detroit, and true enough, the cable-towed brotherhood abandoned the church and pastor, and became "like the troubled sea when it

can not rest, whose waves cast up mire and dirt." Soon the lodges in these parts had a meeting at St. Clair. In short, from far and near, men of the apron were in a perfect ferment and rage. As to those in this place they are frantic with rage. When I meet them in the street I respectfully extend to them the usual salutations, but they treat me more than shyly. Some of them return something like a grunt, but most of them look the other way, or steal a glance at me as they pass, and such a glance as indicates the absence of manhood, and the presence of something very different from manhood.

Of course I am threatened and cursed without stint, and some of my friends have been alarmed for my safety, and occasionally whisper, "I should not wonder if they would make away with him." But the method more generally proposed, at least by the more moderate part of the conspirators, is to starve him out. This, doubtless, appears the more feasible way to get rid of me, as the church is very weak, having long since been reduced and sold by Masonic preachers. Hence one gentleman, I am told, proposed to "starve him out in three

weeks." On hearing this my good hostess exclaimed, "I wonder if he supposes that Mr. Styne has not laid in his winter's provisions!" Another lady said, "I am poor, but I can keep him from starving, myself." Another lady gave a still different answer. On hearing them curse me, she said, "Look out for the bears! Take care the bears don't get you!"—referring to the well known scripture which informs us that the bears destroyed forty and two such characters, but whether they were Masons "deponent saith not." As for myself, I as yet kept perfectly quiet, save that I occasionally sent them notice (for they would not come near me) that I would eat my hat, coat, and boots and then fight them barefoot, and bare-headed. And it is quite true that these articles are fast passing away, nor do I know when they will be replaced, nor am I painfully anxious on the subject. As yet, however, I do not starve; far from it; loaves, biscuit, pies, sweet-cake, preserves, pickles, boiled beef, etc., etc., come in in abundance. And to-day, old Father Staley, a living witness of the days and scenes of the Morgan murder, came to me with a basket of apples, having previously

bought my Masonic Conspiracy, and assured me that he had plenty of *sourkrout*, preserves, etc., to which I am entirely welcome, and that he will bring them along as soon as I say so. In consequence of my present wants being thus supplied, what little money I receive from my friends here, as also what I receive from the sale of my books, I send to my family in Detroit. Hence we continue to live, and I continue the battle against the conspirators, and am happy in my work. And as all my opponents are *denuded*, *cabl-towed*, and *hood-winked*, and *Christless* withal, the result of the conflict is by no means doubtful.

Although during this storm, I never mentioned Masonry in the pulpit, the subjects and hymns which I selected were adapted to the occasion; and never in my life, I think, did God more abundantly help me. And it was good, very good, to sing such hymns as the following:

“Rebel, ye waves, and o’er the land  
 With threat’ning aspect roar;  
 The Lord uplifts his awful hand,  
 And chains you to the shore.



"Ye winds of night, your force combine,  
Without His high behest,  
Ye shall not, in the mountain pine,  
Disturb the sparrow's nest."

Again :

"But shall believers fear ?  
But shall believers fly ?  
Or see the bloody cross appear,  
And all their powers defy !

"By all hell's host withstood,  
We all hell's host o'erthrow ;  
And conqu'ring them through Jesus' blood,  
We on to conquer go."

The cable-towed brotherhood adopted every possible method to create prejudice, scatter my congregation, and empty the church. This was evidently the grand point to be secured just now, and they evidently believed that the little feeble church could not live if they should say die.

My book was now going, and the secret brothers did every thing in their power to prevent their dupes and others from reading it. To this end the book was pronounced false, and its author a falsifier. But this only seemed to whet the edge of popular desire. To save the cause, suppers and balls were resorted to, and lodges were called together.

The storm having reached its height, it would seem, I went to church last Sabbath morning expecting to find a small congregation, but was agreeably disappointed. During the singing of the first hymn I felt the melting influence of the Holy Spirit. For the lesson I read the Epistle of Jude, commenting as I read, and although I did not as yet name the vile system, every word seemed to fall upon it with crushing weight. Of course I dwelt upon the words, "Denying the only Lord God, and our Lord Jesus Christ." God greatly blessed preacher and people in the sermon that followed. At its close I paused, while all with profound attention waited to hear what was coming. Just then, for the first time in the pulpit, I took hold of Masonry by name, and blow followed blow in rapid succession, but with deliberate aim, and with all my might. With reference to the oft repeated assertions, "It is lies," "He has not touched Masonry at all," etc., etc., I said, "What I have given in that book *as* Masonry *is* Masonry; what I have given in that book *as* fact, *is* fact! Now then, you can decide as you please as to who is the liar!" I will not specify further. Suffice it to say, I

satisfied myself, and, what is still more important, the people were satisfied, and freely expressed their satisfaction, both then and afterward. To this there was one exception, and only one, to my knowledge. While I was speaking one man rose and fled, evidently in great passion; so much so that a certain lady said—"there was a rush of blood to his head; his neck and face were both red." When the congregation were departing, I heard the remark, "it is not long since he joined the lodge; poor thing, he knows nothing." Farther than this I do not know the gentleman.

In the evening the congregation was unusually large, and we might truly say, "The Lord of Hosts is with us, the God of Jacob is our refuge. Selah."

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